Sightseeing in Mt Chilbo

PREFACE

Mt Chilbo is often called "Mt Kumgang of North Hamgyong" for its breathtaking views of ravines, forests and seaside.

In 1542 a renowned Korean writer said after a fortuitous tour of the beautiful mountain: Mt Chilbo has been secluded for thousands of years and, once known around the country, it will draw all those who love natural scenery.

In the era of the Workers' Party of Korea, the picturesque mountain has emerged from age-old oblivion, boasting its unparalleled scenery. Now it ranks among the best tourist attractions in the country.

This book will be a good guide for tourists, since it gives a detailed account of the scenic spots along the sightseeing routes and the associated legends that mirror the Koreans' ennobling mores.

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OVERVIEW

Mt Chilbo is a resort of unmatched beauty in the northeastern part of the country.

Located near the shores of the East Sea of Korea, it occupies an area of 250 sq km between the Orang River in the north and the Hwadae River in the south. Legend has it that the mountain is called Chilbo (seven treasures) because it has seven treasures–gold, pearls and others–in its bosom but, actually, it was named so in the sense that it is a beautiful and invaluable mountain with peaks, myriad-shaped rocks, ravines, waterfalls, pools, forests and sea cliffs.

The peculiar, ever-changing scenery of the mountain is a mysterious blend of natural wonders.

At dawn heavy fog wreathes the seaside valleys and whitish mist swirls around the peaks. Found in the gorges are waterfalls, pools and an endless variety of flora, making the scenery vary according to seasons and weathers.

Korean ancestors called the mountain differently by the season: "Kkottongsan" (flower mountain) in spring, "Rogumsan" (verdure mountain) in summer, "Hongasan" (red-leafed mountain) in autumn and "Solbaeksan" (white-snow mountain) in winter.

The Mt Chilbo area is bordered to the northwest by the Hamgyong Mountains and to the east by sea, so it is largely affected by oceanic climate. The local temperature is 7.4°C and precipitation, 800mm on an annual average. The weather is cloudy and foggy for much of the year.

The mountain boasts

favourable geographical conditions and a rich diversity of habitat.

The area was registered as a world biosphere reserve at the 26th meeting of the UNESCO International Coordinating Council of the Man and Biosphere Programme.

It provides habitat for 39 species of animals (bear, raccoon dog, badger, etc) and 192 species of birds (eagle owl, thrush, black-naped oriole, etc). The animals total over 270 species, including amphibians, reptiles, insects and freshwater fish.

The waters off Sea Chilbo are rich in pollack, octopus, sea urchin, seaweed and other marine resources.

The mountain is home to 800-odd species of plants, which make up 77 per cent of the plants in North Hamgyong Province–scores of species of trees that are of great economic value, such as pine, larch and oak; dozens of species of medicinal plants such as wild insam, forest asiabell and rhododendron; pine-nut, shiandra, Amur grape, tara vine and other wild fruit trees; pine mushroom, osmunda, bracken and many other species of edible herbs.

Among the natural monuments in the mountain are the medicinal chestnut tree in the Kaesim Temple, Kojin pine tree and Phojung pine tree.

Pine mushroom in the locality ranks first among Korea's edible mushrooms numbering over 80 species, in terms of taste, smell and medicinal value.

It abounds in historical relics and remains–forts, buildings, tombs, stupas and monuments.

All the peaks and scenic spots in the mountain carry interesting legends, which will entertain tourists all along.

The Chilbosan Holiday Camp, Hwangjin Spa and other hot springs dot the landscape.

The Mt Chilbo area is divided into Inner Chilbo, Outer Chilbo and Sea Chilbo. Inner Chilbo is subdivided into four sections, Outer Chilbo into seven sections and Sea Chilbo into five sections.

There are two sightseeing routes: One is to take a bus at the Myongchon Railway Station, pass Myongchon County Town, cross Paktal Pass and arrive at the Chilbosan Holiday Camp, before touring Inner Chilbo, Outer Chilbo and Sea Chilbo in turn; the other is to take ship at the port of Odaejin or at the port of Chongjin and tour Sea Chilbo first, and then Outer Chilbo and Inner Chilbo in succession.

While touring the scenic spots in the resort, tourists will appreciate the unique beauty of Mt Chilbo and its fantastic scenery, enjoying fresh air and listening to interesting legends.

Guide Map
Soryanghwa Falls
Hwangjin
Sol Islet
Sea Chilbo
Outer Chilbo
Inner Chilbo
Kwolmun Peak
Ryonggun Peak
Wollak Peak
Sungchon Peak
Chimsang Rock
Manjang Peak
Outer Chilbo Hostel
Chonggak Rock
Chonyo Rock
Mae Rock
Thokki Rock
Joyak Rock
Jangsu Rock
Naegyong Rock
Piano Rocks
Ponghwa Rock
Manwol Rock
Kiwajip Rock
Thangumdae
Chonbul Peak
Chogajip Rock
Ryemun Rock
Entrance to Kaesim Temple
Mansa Peak
Kama Rock
Pubu Rocks
Rojokkari Peak
Kaesimdae
Teahouse
Sungson Rock
Kiwon Rock
Kaesim Temple
Mujigae Rock
Nongbu Rock
Mosong Rock
Khunjol Rock
Kumgang Peak
Janggun Rock
Pochon-ri
Yonjok Rock
Tokgol Falls
Okkye Pavilion
Ongnyo Rock
Kangson Gate
Boarding houses
Bathing beach
Ogun Rock
Haengryol Rock
Munphil Rock
Thapkojin
Khokkiri Rock

INNER CHILBO

Inner Chilbo is enclosed by high hills. The mountain ranges and ravines are not so long and deep, making them favourable for visitors to tour. The centerpiece of the scenery is Chonbul Peak, "guarded" by rocks of various shapes–humans, animals, buildings, objects, etc. Since olden times the area has been widely known for its feminine beauty.

Inner Chilbo is divided into four sections–Kaesimsa, Sangmaebong, Naewon and Isonam, all connected by roads and paths for the convenience of tourists.

Kaesimsa Section

Starting at Kaesim Bridge, this section encompasses Handok, Okthae Peak and Sejon Peak to the south, Kage Peak to the east and the entrance to the Kumgang Valley to the north. It has such low valleys as Kumgang, Sudoam and Chonggye, and scenic spots with Chonbul Peak at the centre.

To reach this section you have to cross Paktal Pass with numerous bends. At the foot of this pass you will find Huin Rocks–a zigzag belt of white rocks, 10 to 15 metres high, extending 200m from east to west.

Huin Rocks

Cross Paktal Pass feasting your eyes on this "snow-capped" area, and you will arrive at Kaesim Bridge leading to the Chonggye Valley.

Hwanhui Ridge

This is a saddle-shaped ridge lying at the starting point of the pathway which leads to the Kaesim Temple. See eastwards on top of the ridge, and high rocky hills will come in sight. Then you will exclaim "Fantastic!" Hence the name *Hwanhui* (ecstasy).

Hwanho Rock

This is a group of rocks on a hill north of Hwanhui Ridge. It resembles an array of travellers, one with a heavy load, another tall and strong, and a weak child, who have come all the way to see the celebrated mountain. They look like cheering loudly at the sight of the wonderful scenery. Hence the name *Hwanho* (cheer).

Pothak Rock

Walk some distance through a narrow valley southeast of Hwanhui Ridge, and you will see this rock on top of a hill that rises to the northeast. The rock resembles a mysterious gem on a table. Here you can hear an interesting story to the effect that a greedy man mistook a stone for a priceless treasure.

Kaesim Temple

Located in the forests of Mt Pothak in Inner Chilbo, this temple was built in 826 in the period of Palhae (698-926) and repaired on later occasions.

Inscribed on the list of national treasures, it comprises the Taeung Hall–the main structure–Simgom

Shrine, Umhyang Pavilion, Kwanum Hall and Sansin Pavilion.

Here you can see the Buddhist images and other remains, particularly an old birch bell with a curious sound and a lion-shaped wooden mortar which cannot be found in any other temples.

Around this temple are a monument and three stupas, both related to Buddhism.

The monument stands on the way to the temple, about 500m away from Pothak Rock. The writings on it say that those riding horseback must get off on the spot, so the stone marker is often called Hama (dismounting).

Pass the marker, and you will see on the right tower-like three stupas, which are priests' graves.

Chonbul Peak

Situated in the heart of Inner Chilbo, this peak reaches a height of 659m above sea level. It is hemmed in by such peaks and rocks as Mansa Peak, Jonggak Peak, Rahan Rock and Wonsungi (monkey) Rock.

Kaesim Temple

Legend has it that a god descended from Heaven and built a temple and the five major peaks–Chonbul, Mansa, Jonggak, Rahan and Rojokkari.

Legend

New Peaks Rise

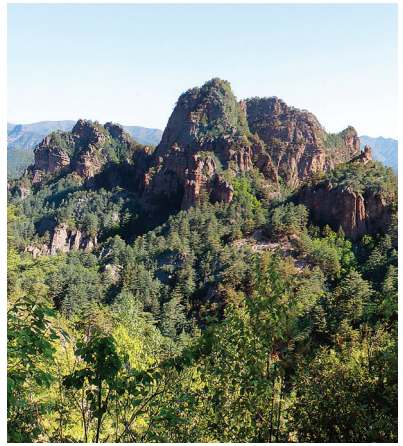
It happened in ancient times.

A wagon pulled by five dragons was flying from the western sky of Mt Chilbo.

On the wagon was the heavenly Buddha who had heard the rumour that Mt Chilbo in Haedongsongguk (a country in the Orient where the sun rises) was the most beautiful mountain in the world.

He realized that it was not only a rare scenic spot he could find nowhere else in the world but also the most suitable place for him to stay. But the problem was that there was no temple there.

On a peak he thought a lot. Though he had to leave, its beauty



Chonbul Peak

caught him, and though he wanted to stay on, there was no temple. The sun went down and the dusk set in before he knew.

Suddenly there was thunder in the sky, and the lightning flashed. Then something rose in succession from the earth; in the twinkling of an eye ten thousand temples rose up.

He was so pleased at the thought of living here, but another thing weighed on his mind.

Who would gather the rice donated to me?

At this time the sky was covered

with a large cloud, and 500 of his disciples came down on the cloud and sat beside him.

From the following day they collected donated rice, travelling around the country. In a short period, it became a large stack.

Buddha wanted to make this happy event known to the world.

I wish there would be a big bell resounding across the world.

While he was thinking, a big bell slowly came down from the sky and was hung at the top of a peak.

He was so happy that he shouted ringing the bell.

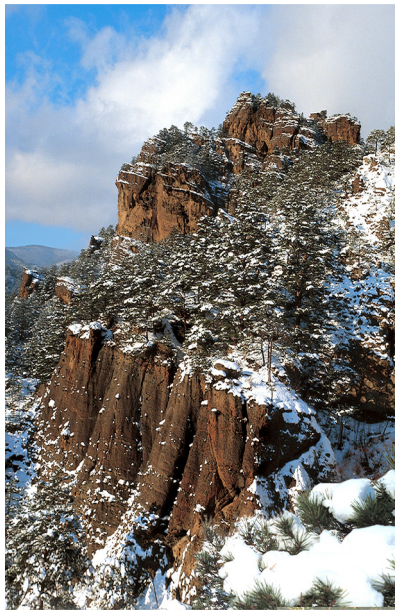
"There rose Chonbul, Mansa, Rahan, Rojokkari and Jonggak peaks in Mt Chilbo in Haedongsongguk."

Though this is the story the monks made to lead the people to worship Buddhism, it shows that the peaks of Mt Chilbo are very mysterious.

Pubu Rocks

This is a pair of rocks, 15 metres high each, which resemble a man and his wife embracing each other warmly. Hence the name *Pubu* (a married couple). The rock on the west looks like a man in armour with a helmet on, and the other on the east, like a slender woman dressed in the Korean traditional costume–*chima* (skirt) and *jogori* (jacket).

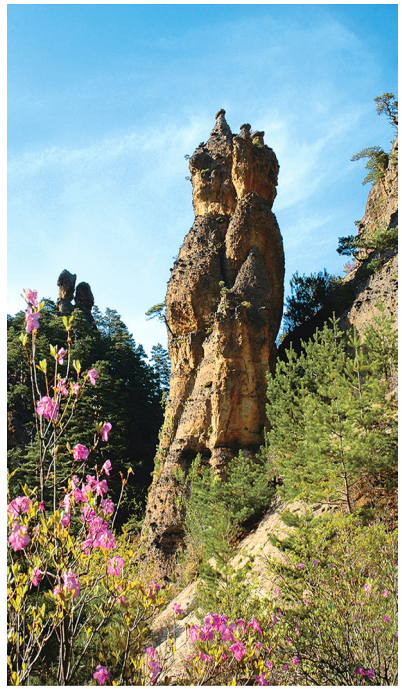
Take a closer look, and they will look like a man rubbing his cheek gently against his wife's.



Mansa Peak

In the flowering season a bunch of azaleas blossom on top of the wife-rock, looking just like a headpiece worn by her at the wedding.

According to a legendary tale, they turned into rocks while hugging joyfully after a long separation.



Pubu Rocks

Wonsungi Rock

Standing south of Chonbul Peak, this rock can be seen clearly from Sungson Rock. It looks like a monkey pondering on something with its chin on one hand. Hence the name *Wonsungi* (monkey).

Sungson Rock

This is a flat and broad rock north of Kumgang Peak. Legend has it that fairies used to enjoy the fantastic scenery of Mt Chilbo on this rock and ascend back to Heaven. Hence the name *Sungson* (ascending to Heaven).

Survey Inner Chilbo from this rock, and you can see enchanting rows of odd-shaped rocks on the slopes east and northwest of the Kumgang Valley.

Kumgang Peak

This peak is 1 000 or so metres south of Sungson Rock. It is 642

metres high, divided into three parts–upper, middle and lower.

Standing on the upper part, you can have a bird's eye view of Inner Chilbo.

Composed of alkaline trachyte and rhyolite, the peak has been traditionally known for its magnificence.

The lower part shows a golden yellow tint and the middle part has a tinge of pink, reminiscent of a burning flame.

The peak has been registered as a natural monument, its petrographic faces proving significant in the research on the process of volcanic eruption and weathering.

In the lower part, which is often called Kumgangdae, you can see two odd-shaped rocks–Chonhamiin and Tongja.

Pisok Rock

Walk some 100 metres along the path on the east slope of Kumgang Peak, and you will see a ten-or-so-metre-high rock at the midway point on the right side. This is Pisok Rock looking like a square-shouldered, tall man with his back turned and clad in a traditional full dress.

Kumgang Cave

Some 400 metres down from Pisok Rock is this cave, 12m wide, 8m deep and 2.5m high. It was formed through the centuries-old process of stone erosion by rainwater.

At a bend in the cave is a bench-like rock, on which you can sit for relaxation.

There is a fresh spring at the mouth of the cave and the broad rock beside it remains wet for most of the year.

Kumgangdae

Though on a high location, this rock does not get dry even when the area is in the grip of severe drought.

Hoesang Rock

About 80 metres east of Kumgang Cave lies a huge flat rock. This is Hoesang Rock.

The view from this observation post is really fantastic.

Here you can enjoy the splendid landscape from various angles.

In particular, the scenery in autumn is beyond description.

Yonjok Rock

This is an inkwell-like rock southwest of Hoesang Rock. Hence the name *Yonjok* (inkwell).

It lies on top of a cone-shaped rock, five metres high. Seen from below, it looks like a millstone on a conical pedestal.

Naegyong Rock

This is a flat and broad rock north of Kumgang Peak and east of Chonbul Peak. It is used as an observation post, on which you can see all the rocks and scenic spots in the surrounding area.

The objects, which seem to be far away from Sungson Rock, will be seen much nearer from here, giving you a fresh impression of the scenery.

The rock is flanked to the northeast by a steep, precipitous cliff.

As seen from here, the scenery of Chonbul Peak is majestic, which is quite different from the one viewed from the Kaesim Temple.

Kuryong Pool

This pool is in the Kumgang Valley, some distance down from Naegyong Rock.

An old tale goes that there lived nine dragons in the pool. Hence the name *Kuryong* (nine

Yonjok Rock

dragons).

Legend has it that a son, called Won Sim, managed to dig up wild insam here despite appalling harassment by the dragons.

Legend

A Boy Digs Up Wild Insam in the Kumgang Valley

In ancient times there was a boy, named Won Sim, in the Rojok Valley of Inner Chilbo. His family was a poor one, engaged in charcoal-making generation after generation in this valley.

Snowscape of Naegyong Rock

In the spring of the year when he became 12 years old, his father died of a disease. Later his mother was confined to her sickbed.

Though he did everything he could to cure his mother of the illness, her health deteriorated day by day.

At this time the oldest man in the village told him that wild insam might save her.

The boy went to the valley with a wooden stick and rice balls.

Early autumn is a good season for digging up wild insam. Because at this time the fruit of wild insam which has turned red looks more conspicuously against the three dark green leaves, it is comparatively easy to discover it even in the bush.

From ancient times, wild insam, called medicine of wonder, was invisible to those who had no help from the mountain god.

The boy wanted to believe that the mountain god would do him a favour considering his devotion to his mother. He walked on along the valley making his way through tara vines and wild grapes.

When he entered the deep forest, a deafening sound was heard.

A waterfall, which looked like a roll of silk, was cascading from the top of a precipitous cliff, sending up sprays.

Beneath the cliff, there was an unfathomable, round pond.

The boy stood feasting his eyes on the scenery of the falls. Suddenly, the pond began to boil, and nine dragons raised their heads above the water. A mere sight of them made him shudder– large protruding eyes, horns on the grotesque foreheads, necks with deep-blue patterns and large and dark scales on the backs.

“Who are you and why are you here?” the oldest dragon with a bushy beard asked the boy.

He answered in a fearful and crying voice, “Umm, I’m living in the Rojok Valley. My mother is

bedridden so I have come here to dig wild insam for her."

"You're very dutiful to your mother. We have cultivated ourselves for a hundred days, and during the period no one has seen us. We were about to return to Heaven and you saw us. So we cannot allow you to live," said the dragon revealing his sharp, white teeth and long tongue.

"I'm not afraid of death. But if you kill me, my mother cannot be saved. Please spare me and my mother for mercy's sake," said the boy.

The nine dragons looked at each other with sympathy for a while, and one of them said, "You're very dutiful and your family is poor, so we will not kill you. In compensation for it, keep a lookout on the path beneath the cliff for three days lest any human see us until we go back to Heaven."

They disappeared into the pond.

The boy stood watch there for three days appeasing his hunger with some rice balls.

On the morning of the third day, the sky turned black, and the thunder rumbled. Soon, the nine dragons rose from the pond and disappeared into the clouds.

The clouds floated away, and the sun on the autumn sky beat down on the Kumgang Valley.

The boy climbed up the cliff with a light heart. An open ground shadowed by tall pine trees and covered with beautiful grasses came in sight. He climbed the cliff up to the top of the waterfall.

There appeared an open space where tall pine trees were casting a cool shade and beautiful grasses were covering it.

At last he found among the grasses wild insam with dark green, round leaves and red bell-like fruit on the long branch.

"Ah, wild insam!"

He dug it up, and returned to his house.

He decocted it with his utmost sincerity and served it to his mother. Soon she rose from her sickbed.

It is said that thanks to his filial devotion his mother lived more than 90 years and he himself led a happy life for a long time with his wife and children in the Rojok Valley.

Taemo Rock

This is a huge rock south of Naegyong Rock. It looks like a woman walking down to the riverside with her baby on her back and a big bundle on her head. Hence the name *Taemo* (a tall and strong mother).

Posal Rock

This rock lies a good distance behind Taemo Rock. The word *Posal* means a Buddhist saint in English.

As it looks like a Buddhist saint, the rock was named so. It is unsightly–elongated face, deep-set eyes, upturned nose and prominent jaw.

Ttok Rock

This is a rock in a secluded corner of the Kumgang Valley south of Naegyong Rock.

The yellowish boulder is spotted with quartz stones, reminding one of a huge glutinous millet cake. The surface is bumpy, looking like a scatter of little cakes.

Here you can hear an ancient tale about a greedy man surnamed Man.

Legend

A Rich Man Buried in Rice Cakes

In ancient times there lived a rich man surnamed Man in the Orang Village.

He liked rice cake and meat very much, but he would not eat rice cake, saying that the amount of rice cake passing through his

Taemo Rock

throat became small while making it and serving it.

He even threw away fish which others gave him free of charge over the fence, saying that fish stimulated his appetite excessively.

The villagers would shake their heads on hearing the miser's name.

One day a boy living in this village went to Mt Chilbo to dig wild insam for her mother. On his way he saw a rock of rice cakes and ate them to his fill; he brought the medicinal herb home and his mother soon recovered.

On hearing this, the rich man left for the mountain with two giant young men carrying a crow bar on their shoulders. He wanted to move the rock to his house. Then he could eat rice cakes to the full without consuming rice in his storehouse and also sell it to become a millionaire overnight.

The two young men began to break rock with the crow bar along its crack as instructed by Man.

At this time a woman dressed in a long shawl appeared and said with stern eyes, "Who are you and why are you breaking the rice cake rock of Mt Chilbo?"

Man stepped forward, and answered, "I like rice cakes, so I want to move this rock to my house. Then I can eat rice cakes to the full."

"You mustn't. Eat enough rice cakes here and go back carrying a certain amount of them on your shoulders." The woman said and vanished.

The rich man had no other choice but to let the men put the rice cakes on their A-frames.

"This will do, sir."

Nevertheless, he demanded them to put more of them. The piles of rice cakes reached the height of the men's shoulders, making it impossible for them to lift the frame.

The rich man urged them to stand up, even beating them.

Unable to endure any longer, the men pushed the piles of rice cakes to the rich man, saying, "You greedy man, eat the rice cakes in these piles."

They returned to their houses.

The stingy and greedy man was buried in the piles of rice cakes.

Kage Peak

This is a rocky peak east of Kumgang Peak. The Kumgang Valley is sandwiched between the two peaks.

The rocks on the peak come in all shapes, reminding you of assorted commodities in a department store.

Sochaek Rock

This is a bookshelf-like rock at the northern corner of Kage Peak. The face of the rock has double crevices, making it look like a three-tier shelf.

Korean ancestors named the rock after the national treasure, *Phalmandaejanggyong* (80 000 Blocks of the Complete Collection of Buddhist Scriptures).

According to one legend, a collection of history books turned into this rock by magic so as to prevent their loss.

Legend

A Magic That Failed to Be Handed Down

It is said that in ancient times the heavenly king summoned scholars and instructed them to write the history of Heaven. The

books numbered one million volumes.

There was no place for storing these books. So after discussions Mt Chilbo was designated as the place for storing them. The fine scenery of the mountain was attracting many people, a favourable condition for reading the books.

The king entrusted Hak Son, his son-in-law, with transporting the books, building a library, displaying the books and overseeing their preservation.

Hak Son transported all the books to Mt Chilbo, and waited for a copper pole to be used in building a library.

Some time later there came the news that the copper pole had been used for another purpose. What was worse was that the visitors to Mt Chilbo read at will the books which were piled outdoors and even took them away.

Hak Son thought out an excellent plan; it was to use the

Sochaek Rock seen from Hoesang Rock

magic he had learned in Heaven– when there was no reader, the heap of books would turn into a rock and when readers appeared, the rock would turn into books.

This prevented books from being lost.

With the passage of time, Hak Son grew old. One day he decided to hand over the magic to his eldest daughter as he became aware that his illness was very serious. He barely rose from the bed and sent for her. But she could not be found anywhere.

His subjects managed to find her in Heaven. When she appeared before him, he was breathing his last. He opened his mouth with difficulty, but he soon passed away leaving behind only the words, "Towards the rock of books, you should…"

The rock of books on the history of Heaven failed to turn into books again.

Kangson Cave, Taejang Cave

Kangson Cave is below Sochaek Rock and Taejang Cave is about 50 metres down from it.

The two caves are similar in structure, each with a deep bend and a sandy ground.

Legend has it that two young men practised martial arts in these caves.

Legend

Two Young Men Who Succeeded in Learning Martial Arts

There lived two young men surnamed Choe and Ri, respectively, in the Kaesim Valley.

They were particularly intimate to each other as they both had been born into poor families and, having lost their fathers early, they had been living with their mothers since their childhood. They were of the same age, and lived next door to each other. So they always went

together to the mountain to gather firewood and to the river or the sea to fish.

They were also similar in aspirations, character, physical constitution and strength; they cherished the same sense of obligation and noble patriotism.

Their fathers had often performed their duty at the frontier posts and implanted patriotism in their sons; they taught their sons that they should defend their country and home village against foreign aggression. Later they had fallen in a battle against foreign invaders.

Even when the boys became adults, the foreign barbarians were still perpetrating such cruel atrocities in a nearby village as depriving the locals of their property, setting houses on fire and killing civilians.

One year, in early summer the two young men promised to learn martial arts for 100 days with an ambition to safeguard the security of their country and fellow people.

One, surnamed Choe, decided to acquire the art of seeing the enemy pouncing upon from afar with his eyes closed; the other, surnamed Ri, decided to learn the art of defeating the foreign enemy by pouring down from the sky clouds, rain, thunder and lightning on their heads.

They went to the Kumgang Valley via Sungson Rock with books, weapons, provisions and living instruments on their backs while enjoying the beautiful landscape of Mt Chilbo in early summer.

Choe settled down in the Kangson Cave situated above the Thakja Rock, and Ri in the Taejang Cave below the Thakja Rock with a hillock covered with dwarf pines in between.

Before entering their caves, they promised not to meet for 100 days until they would finish the cultivation of mind and body.

From the day after settlement, they each engrossed themselves in what they had to: In the morning they trained themselves in martial arts including archery, swordsmanship and running; in the afternoon they cultivated their spirit sitting on a rock or before a tall tree; at night they burned midnight oil reading various kinds of books on military science and books written by famous generals.

The smoke going up the chimneys in the morning and in the evening when they prepared meals was a speechless conveyor of intimacy between them, telling that their daily routine was proceeding smoothly without any change.

Days and months passed. Their 100-day-long spiritual and physical cultivation was drawing to an end.

Autumn came to Mt Chilbo. A few days before the end of their cultivation, a blue light flashed in the sky like a bolt from the blue and then the roar of thunder echoed. After a short while a sound of big rock rolling down on the Thakja Rock was heard, and then a big snake with thick body and glossy scales crept down to the Kangson Cave.

The big snake hung its head over the rock on which Choe was sitting with his eyes shut, and thrust its tongue in and out, even making a clapping sound.

But Choe, who had his mind on spiritual concentration, was sitting silently.

The snake made a fuss for a while, but still there was no reaction from him. It slid away in the direction of the Taejang Cave where Ri was staying.

It made the same movements, but Ri made no reaction in his position.

The snake slid away into the forest. After its disappearance a deep silence reigned in the Sochaek Valley for a while.

Just then a tiger's thunderous roar was heard from the mountainside, and a tiger, big and

strong, came running to Thakja Rock and sat on it.

It stared at the two young men with fierce eyes, and then licked with its red tongue the saliva dribbling at its mouth.

After a short while it shuttled like wind between the Thakja Rock and the ridge of Sungson Rock, making a whistle-like sound.

Its roar shook the valley resounding through the mountain. But the two young men neither opened their eyes nor changed their seats. Their thoughts pursuing the truth and martial arts were reaching a profound and high level.

The tiger, as if overpowered by their solemn appearance, vanished in the direction of Okthae Peak across Sungson Rock.

That evening they had supper, went into their caves, and opened the last chapters of the books on military science under the lit pine resin.

It was the last night of their 100-day course.

When Choe was reciting the last paragraph of the book on military science, shaking off sleepiness, a beautiful girl stole into the cave, saying in a clear and pitiful voice, "Please allow me to stay here overnight. I am lost while sightseeing Inner Chilbo."

Feeling that someone was around, Choe raised his head and looked in the direction of the entrance to the cave. A girl, who was as beautiful as a fairy, was standing there.

The crystal-clear eyes, rosy lips containing smile and ruddy cheeks like a petal of azalea blossom…

"I'm sorry, but I made up my mind to avoid contact with anybody because I'm now cultivating my spirit and body. I can't let you in."

"How can a girl go out all alone into the mountain which is swarming with tigers at this midnight?"

The girl came in and lay down.

The cave was so narrow that her breast was near the thigh of Choe.

The girl soon fell into sleep, once putting her leg upon his knee and her arm on his thigh. She even drew his thigh close to her breast.

Each time he put her arm and leg on their places. Whenever her soft skin reached his body, he felt his heart beating faster.

But he resisted the temptation, and put all his energy in reading the last chapter of the book.

I have accumulated knowledge for 100 days without violating the routine even a day after entering the mountain with a great ambition for the country. Now that the climax of success is just ahead, I will never abandon my principles due to a momentary temptation.

At this thought, his excitement calmed down, and he concentrated his spirit only on reading.

He remained in one posture until dawn of the following day as if he were there alone.

When it dawned, he finished reading and rose from his seat. He looked around, stretching himself, but the girl who had been lying down near his knees was not seen.

The same night Ri in the Taejang Cave also resisted a girl's tenacious temptation by dint of will and finally succeeded in his cultivation.

It is said that later the young men went to the frontier and performed distinguished services in the fight against the foreign enemy by using mysterious martial arts.

Piano Rocks

Climb upwards from Sochaek Rock, and you will see these two rocks.

They were once called Thakja (desk) Rocks, because it was said that Buddha used to sit at a desk here for reading, hearing the murmur of soft winds.

Later, they were called Kyoui (chair) Rocks or Phunggum (organ) Rocks.

Ryemun Rock, Kama Rock

Ryemun Rock is 60 or so metres away from Kumjok Rock.

According to an old tale, the opening in this 8m-high rock was wide enough even for a sedan to pass. Now the space is so small that only a man can go through it.

The following explains why it became narrow.

In the nearby village there was a local custom of a bride and her groom walking through this

Piano Rocks

opening on their wedding day. They believed that such a couple would live happily for a long time.

Later, the rumour spread quickly and so many couples, including the elderly, came here from afar.

The rock-keeper was so irritated by this endless stream of people that he vanished after narrowing the opening.

However, the custom existed for a long time.

Fifty metres away from this rock stands Kama Rock. *Kama* means a kind of sedan that was used to carry a bride to her groom's house on the wedding day.

Associated with the above two rocks is a legendary tale to the effect that a bride and her groom visited Mt Chilbo on their wedding day and, fascinated by the marvelous scenery, they and others in their company turned into rocks.

Legend

Bride and Bridegroom Turn into Rocks

One beautiful spring day in ancient times, a young man in

Ryemun Rock, Kama Rock

Hwadae and a girl in Orang tied the nuptial knot.

The bridegroom who went to Orang to bring the bride wanted to see Mt Chilbo for the honeymoon on his way back.

He and his party planned to go to the mountain where there were Manwol Peak, Kiwajip Rock and Pae Rock via Sungson Rock carrying the sedan with the bride in it.

When they arrived at the entrance to a mountain where there was the Kage Rock, a big stone gate in the shape of a man appeared before the narrow path. The party stopped, and looked at the mysterious rock.

At that time the footman pulling the horse said, half jokingly, "This stone gate is Ryemun Rock. It looks like a man in its shape, so it means welcoming the bride and bridegroom visiting this place after a wedding ceremony. But to look the other way it looks like the number eight in the Chinese

character, which means that the bride and bridegroom will live together beyond the age of 80 with their sons and daughters."

His plausible analysis provoked a boisterous laughter.

Meanwhile, the gate of the rock became narrow gradually. Finally it turned into a narrow hole through which only one person could pass.

The sedan carriers frowned as the sedan carrying the bride could not pass through it.

"Don't worry about it, my friends. It means that the bride must get off the sedan. It means that you should enjoy the beautiful view of Inner Chilbo while slowly walking through it one by one."

At his another likely joking, the carriers put down the sedan before Ryemun Rock, and the bride, getting out of it, started sightseeing hand in hand with the bridegroom.

They looked round Inner Chilbo and Outer Chilbo and then went to the seashore to see Sea Chilbo. They first toured Sol Islet while looking at the cliffs standing along the seashore and the East Sea.

Sol Islet rising above the blue water with a thick pine grove on it presented a spectacular sight, but the seaside and the sea seen from the islet were more spectacular. Steep cliffs were standing along the seaside like a fortress and mysterious rocks of myriad shapes were on their faces–rocks looking like a wall with a coloured painting, Khokkiri Rock akin to a big elephant with its trunk in the sea, Choksok Rock looking like candles and Jiksok Rock looking like stone columns standing in a line like a fence.

The scenery of Sea Chilbo was as beautiful as that of Inner Chilbo and characteristic as well.

The bridegroom was suddenly reminded of the party who entered Mt Chilbo in company with him for the honeymoon.

"We cannot see this beautiful scenery of Sea Chilbo alone. I'll run to Inner Chilbo to bring them. Please wait for me here for a little while."

He then left for Inner Chilbo.

On his way he found a mysterious rock in a pine grove at the entrance to the Unpho Valley.

Fascinated by its natural beauty, he stood there for a long time forgetting about his destination and wife in Sea Chilbo. Finally he turned into a rock.

It is said that Sogin Rock in the Unpho Valley is the bridegroom and the Kaksi (bride) Rock on the seashore below Choksok Rock in Sea Chilbo is the bride who was waiting for the bridegroom.

The footman borrowed sutra from the Kaesim Temple and climbed a rocky hill to read it using a rock as a desk, finally turning into Thakja (desk) Rock.

The sedan its carriers put down turned into Kama (sedan) Rock before Ryemun Rock.

Sambudo Rock (or Nongbu Rock)

This rock lies on a ridge north of Kage Peak. It is sometimes called Sambudo (three stupas), because it looks like a set of the three stupas in front of the Kaesim Temple.

Some others call it Nongbu (peasant), saying that it looks like a group of three peasants rambling with broad-brimmed straw hats on.

A legendary tale is still told about a famous spring water that was concealed long ago.

Legend

The Hidden Spring Water for Longevity

In ancient times an exceptionally severe drought hit the Kumgang Valley. So the villagers suffered a great deal from the dearth of water.

One day a grey-haired old man visited a peasant's house in this

Nongbu Rock

village to ask for water.

The peasant offered him water which he had been keeping for exorcism.

The old man drank it, and told the following story:

In olden times there was a longevity spring flowing down from a deep valley of Mt Chilbo in the middle of a village.

Villagers who had grown up drinking it were all men of Herculean strength. Among them, three were the strongest.

One year foreign aggressors invaded Mt Chilbo.

When the three peasants were going to leave for battlefield, other villagers asked them to fill up the spring because the enemy could drink it if they occupied the village. The three men put a rock as big as a house over the spring.

Later with the lapse of time the spring vanished even from the memory of the villagers.

Finishing his story, the old man asked the peasant again and again to defend the spring well true to the intention of their ancestors if they found it out, and disappeared.

All the villagers turned out to dig out a large stone standing imposingly in the middle of a field.

Sure enough, they found a spring whose water was as cold as ice.

Some people who drank it for some days were completely cured of their decades-old chronic diseases, and others felt invigorated, doing farming with greater vigour.

In the field which was irrigated with the water, the crops grew rapidly and healthily.

Villagers came to live free from worry about water shortage.

The above-mentioned peasant, who became aged and had his grandchildren, thought deeply.

It was really a great thing that the three peasants covered the spring with a rock and went to the battlefield when the foreign enemy

invaded the country.

He decided to mark the position of the spring and carve a rock dedicated to the three peasants to hand down for ever the patriotism of the peasants who had fallen in the battle against the foreign enemy.

He went up to the mountain's breast with implements and processed the rock sweating from morning to dusk every day.

It is said that this is the Nongbu Rock.

Manwol Rock, Muhui Rock

Manwol Rock is a broad rock rising by an easy gradient, which is located approximately 100 metres north of Kiwajip Rock. It is said that fairies used to descend from Heaven at night and see the full moon here. Hence the name *Manwol* (full moon).

East of this rock is a flat and round rock called Muhui (dancing girls). An old tale goes that fairies would spend some nights here, dancing and singing in a circle.

As summarized above, the peaks and rocks in the Kaesimsa section can be viewed from various rocks or along the sightseeing paths.

Kiwajip Rock

This rock is 150 metres away from Sonhoe Rock which stands on the north side of Changgo Peak. It was named so, because it looks like a temple or a tile-roofed house.

Kiwajip Rock

Sangmaebong Section

This section comprises Paktal Pass, Munam Pass, Sangmae Peak and Jorong Peak.

Paktal Pass

A gateway to Mt Chilbo, this pass reaches a height of 762 metres above sea level.

It remains obscure why it was named so. Some people say that the name takes its origin from the birch trees (*paktal*) abundant in the hill. Some others insist it was called *Panwol* or *Pandal* (half moon) as it was located at the centre of the half-moon-shaped Chilbo Mountains, and later the pronunciation was changed into what it is now–*Paktal*.

The path on the hill connects the inland area with a coastal village on the East Sea of Korea.

The hill has numerous bends, so a fairytale arose that it took even a tiger three nights to cross it.

On top of the hill there is a large jewel painting that serves as a guide map for tourists. About two kilometres down from the summit is the Tolmun Pavilion, where you can have a bird's eye view of the fantastic rocks and peaks in Inner Chilbo. The road leading to the pavilion bisects the mountain range in the middle, flanked by rocky cliffs. Hence the name Tolmun (stone gate).

The round-shaped pavilion commands a panoramic view of Inner Chilbo.

Sangmae Peak

This peak resembles a ferocious hawk, hence the name *Sangmae* (hawk-like). It is also called Sangung since it looks like a hawk flying with its wings spread out, or Unmu as it is often shrouded in cloud and fog.

The summit of the peak

commands a panoramic view of Mt Chilbo. Most spectacular are the sunrise and evening glow over the East Sea of Korea.

Munam Pass

Munam means a gate-shaped rock arching over a road.

To the northeast of the pass stretches a moor called Handok, which was once cultivated by slash-and-burn farming methods.

A legend has it that a boy, surnamed Han, married a girl after saving her from being eaten by a tiger.

Legend

A Boy Saves a Girl

A boy, surnamed Han, was filial, kind-hearted, diligent and brawny.

On the coming New Year's day he would be 25, and it meant an old bachelor at that time.

Though he was handsome, clever and dignified, he could not get married because of his poverty. But a girl was in his heart; she was the only daughter of a doctor who lived in the lower village.

He came to know her in the course of carrying firewood to her house often and her parents were grateful to him. The girl also came to cherish unusual attachment to the boy.

His parents knew this, but they could not readily talk about marriage because of their living conditions.

One winter day the boy left his house to collect firewood with an A-frame on his back.

When he was climbing Sangmae Peak along the valley below Munam Pass humming a song, he could hear groaning.

What is it?

He was surprised to see a tiger as big as a bull smacking its lips with a girl in front of it on top of the cliff.

The tiger raised its big head in surprise at the sign of a man's presence, and made a gesture as if asking for help pointing to its mouth with a foreleg.

The tiger which was spending the winter in the cave on Sangmae Peak had been to Mt Jangdok in Kilju to see a tigress, its mate. On its way back it had eaten up a woman of middle age. As it had swallowed her in haste, her thick and long copper hairpin had got caught in its throat.

It could eat nothing for several days, so it came out for hunting. The tiger, which was lying in ambush under the tara vine at the end of the valley, caught a girl.

Though it carried the girl to the cliff, it was only weeping because it could not eat her because of the copper hairpin stuck in its throat.

The boy judged from the tiger's gesture that it was asking for his assistance.

He went closer to the tiger, and shouted in a dignified voice:

"You are a big mountain primate, so you must eat bad animals living in the mountain. But, why do you come down to villages to hurt humans?"

The tiger opened its mouth wide.

The boy rolled up his sleeves and thrust his hand deep into its mouth and took out the hairpin.

Only then the tiger held its neck erect, clicked its tongue and then took a deep breath.

As if acknowledging the boy's favour, the tiger nodded its head two or three times, before vanishing into the forest.

The boy hesitated for a while to touch the girl's body, and then cautiously raised her head with his two hands and looked into her face.

He was astonished to see that she was just the girl to whom he could not say even a word of love though he missed in his mind, and whom he wanted to take as his wife.

That morning, in order to cook rice with fresh and clear spring water for her parents, she had

come up to the dead end of the valley where there was a spring, treading virgin snow, only to suffer this unexpected misfortune.

The boy carefully put his ear on her breast, which was beating slowly. He rushed down to the house with the girl on his back, and laid her down in the warmest part of the floor.

After a while she recovered consciousness. Tears of delight and thanks rolled down from her sparkling eyes.

Their parents thought it a case of "Man proposes, God disposes."

Finally they agreed on the marriage of the boy and the girl. The girl's parents expressed their satisfaction, saying that taking the saviour of their daughter as their son-in-law was an element of their morality, and moreover, they were born well-matched.

In spring that year when the fragrance of flowers was filling the Kaesim Valley, there was held a wedding ceremony.

People say that later the young couple lived happily with their parents and children doing farmwork diligently.

They also say that from that time on the eastern hill on Munam Pass, one of the gateways to Mt Chilbo, was called Han (the boy's surname) Hill.

Natkari Rock, Hwangso Rock, Nongbu Rock

Natkari (rice stack) Rock is located on the northeastern ridge of Sangmae Peak. Some way downwards are Hwangso (ox) Rock and Nongbu (peasant) Rock.

Looking like exquisite sculptures, these rocks form an idyllic scene–an "ox" pulling a full-loaded cart and tramping towards a "rice stack," watched by a "peasant" of large build.

This group of rocks is remindful of a diligent peasant boasting about his rich harvest.

The rocks are associated with a legend to the effect that a calf was rescued from a tiger.

Legend

Calf and Tiger on Munam Pass

In olden times there lived a young widow with her two little sons in the Munam Valley situated at the foot of Sangmae Peak.

She sold earthenware she had made in the Chonggye Valley in the market while doing slash-and-burn farming.

The earthenware made of clay in the valley were sold well for they were light, solid and good-shaped. With the boom in their sales, she almost gave up farming.

She had to take much trouble walking nearly 40 km across the high and rugged Munam Pass in a round trip, carrying a heavy basket of earthenware on her head. She had a very simple breakfast at dawn before leaving for the market and returned late at night.

So exhausted from a long walk, she decided to buy an ox. She calculated that carrying earthenware on the back of the ox could expand her business as it would not only save her trouble but also increase the amount of transport.

She bought a calf with her hard-earned money. That day she and her sons were all pleased, saying that they had another family member. If they fed it for one or two years, it would grow big enough to carry goods.

The little sons took the responsibility for bringing up the animal.

Thanks to their utmost care, the calf grew fatter and taller one year later.

It was late autumn of the following year after she had bought the calf.

The two sons were harvesting soy beans in their slash-and-burn field at the foot of a mountain after binding the calf to the grassland

near the end of the valley.

At this time an unexpected misfortune befell them; suddenly the boys heard the calf crying. They threw away the sickles and rushed, only to find a big and strong tiger entering the pine grove with the calf in its mouth.

They felt their heart broken; the calf was the whole of the property and the lifeblood of their family.

For a while they merely looked at the back of the tiger which was slowly climbing the mountain.

"How can we remain idle in this way? The calf is as precious as our life. We must fight the tiger to the death and win back the calf," said the elder boy.

They soon rushed after the tiger.

The younger one who approached the tiger first said in an appealing voice, "Hey, tiger. Please set the calf free. It is the lifeblood of my family. If you eat it, how can we live? I beg you to set it free."

However, the tiger shook its tail once, and while going up the mountain, it vanished suddenly.

They ran to the place. To their surprise, the tiger, with the calf in its mouth, had fallen into a deep pit which villagers had dug to hunt a bear.

The tiger did not try to eat the calf as it knew that it was caught in the jaws of death. It jumped up again and again to get out of the pit, letting the calf alone.

The elder boy said to his younger brother, "I'll remain here lest the tiger eat the calf. Run to the village and bring the villagers."

Young people in the village came up with rods in their hands.

They looked into the pit for a while, and then hesitated as they could not save the calf.

If we try to take the calf out of the pit, the tiger will not sit idle and if we kill the tiger first, the calf may get hurt or even killed by a by-blow.

The sun went down while the villagers were discussing around

the pit.

Finally they decided to let a few of them keep watch making a campfire there and the others go down to invite a famous bear hunter in the Kaesim Valley the following day.

In the meantime, the mother who returned from the market late that evening nearly fainted at the news.

That night she could not sleep with the worries about the calf. At dawn she fell into a doze, and had a strange dream; her late husband was sitting in the pit with the calf in his bosom.

"I'm at death's door, my darling. After I became the master of Sangmae Peak I intended to leave this place after eating the ninth ox. But unfortunately, I came to this pass. I was attempting to eat the calf, your sweat of brow.

"If you kill me, there will be a wholesale death in this valley.

"I made a mistake unconsciously. I'll never kill it. Believe me."

He kept silent for a while and then continued, "The stone gate formed by two rocks of Munam Pass is opened, so tigers often pass through it to kill people and animals. Pull down the stone gate on the top of the pass first. The Pegae Rock across the Munam Pass looks lazy and relaxed. Such appearance brings poverty to the people in this valley. Please carve it into the shape of an ox.

"That will make the village people better off and safe from the tiger.

"Please help me get out of the pit and I'll send the calf home alive."

The sound of cockcrow heralding daybreak frightened her off bed.

Thinking it was not an ordinary dream, she rushed to the eldest of her kinsfolk living next door.

"It's quite a mysterious dream. It seems that your late husband who has turned into a tiger is worried about the affairs of our

village. It will be better to follow his advice."

He summoned some people and asked them not to kill the tiger but to lay a wooden ladder to allow it to escape from the pit.

They did so and left the pit for a while.

The tiger leapt out of the pit by stepping the wooden ladder. Once out, probably out of joy at being snatched from the jaws of death, it shook its body, stretched itself and gave a roar with its head raised up, before vanishing into the woods of Sangmae Peak.

The two brothers and villagers returned to the village with the calf.

The woman was beside herself both for the joy over the return of the calf and the gratitude for the soul of her husband who defended the interests of his family.

Later the villagers pulled down one of the two rocks on Munam Pass to block the gate, and had masons chisel the Pegae Rock on the opposite pass into an ox-shaped rock.

This is said to be the origin of the malformed rock of the stone gate on the top of Munam Pass and the Hwangso Rock on the opposite pass.

Samrye Rock

This rock towers in a grove on the left of a hillside which is located some way up from the Munam Valley.

It looks like a man and two boys who are making a bow. Hence the name *Samrye* (*sam* means three and *rye*, bow).

Stupa in Kumjang Temple

This stupa is located in the valley of Paktal Pass.

The Kumjang Temple is 300 metres southwestwards from the edge of the Wangjok Valley. It was built circa 1700 and vanished around 1850. The site of the temple still remains and it is called Kumjangtho (*tho* means site).

The above stupa stands on the edge of the site, bearing witness to the old years of prosperity.

Jorong Peak

The peak consists of four short ranges. It stretches from Chondok Peak down to the upper reaches of the Pochon River along the road that extends westwards from Naechilbo Bridge.

The name *Jorong* refers to the shape of the peak which was "laden" with rocks like a fruit tree.

Some examples are as follows.

Tosa Rock: It stands on the top of the first ridge of the peak, looking like a monk (*tosa*) who is wearing some kind of headgear.

Hakto Rock: It is just below Tosa Rock, looking like a novice (*hakto*) who is being taught by a monk.

Thugu Rock: It is some way below Hakto Rock, looking like a master of martial arts who is sitting backwards with a helmet on. *Thugu* means helmet in English.

Chaek Rock: It is some distance down the second ridge of the peak, looking like a neat collection of hundreds of books. *Chaek* means book in English. It has a jutting part at the top, which looks like a shield against rain and snow.

Saso Rock: It abuts on Chaek Rock. *Saso* means a bookseller in English.

Koin Rock: It looks like an old woman of large build holding her granddaughter in her arms. *Koin* means giantess in English.

Ago Rock: It looks like a crocodile pinned against a rock face covered with pine needles. *Ago* means crocodile in English.

Jangsu Rock: It is a 10m-high rock looking like a general. *Jangsu* means general in English.

Khotae Rock sticks out on the third ridge of the peak. On the fourth ridge there is Kimyo Rock with a few trigonal columns at its ends.

Ago Rock

Naewon Section

This section encompasses Yongchundae to the south, Kumsu Peak to the east, the east side of Manwol Rock to the west and Sewang Peak to the north.

A broad tourist road leading to Outer Chilbo runs across this section.

Along the road to this section, you can see a number of scenic spots, among them Pyongphung Rock, Myonggyong Rock, Myongnok Rock, Piryu Pool, Jumok Rock, Kyongsong Rock and Mal Rock.

Pyongphung Rock

Cross Kaesim Bridge, and you will see this rock first on the left side of the road. *Pyongphung* means a folding screen in English.

300m high and 100m wide, the rock looks like a colossal canvas.

Myonggyong Rock, Myongnok Rock

Go farther past Pyongphung Rock, and you will see these two rocks on your right.

Myonggyong Rock resembles a mirror and Myongnok Rock is associated with a story to the effect that a scholar sat on this rock and drew up a list of the scenic spots in Mt Chilbo.

Piryu Pool

Round the first bend after seeing Myonggyong Rock and Myongnok Rock, and you will see this pool down the road.

A swift stream drops into this pool, bursting into myriad tiny bubbles like boiling water.

Panwol Peak

This is a low, half-moon-shaped peak located 150 or so metres down the main road from Ansim Bridge. Hence the name *Panwol* (half moon).

Seen on the peak are Sango Rock, which looks like a pair of sharks jumping up, and Mungwan Rock, which resembles a scholar in a sitting posture.

Piryu Pool

Sango Rock

Tubu Rock

This rock is located halfway up Panwol Peak on the right of Ansim Bridge.

It is a pair of rocks, one on top of the other. The one underneath is a big, square rock and that above is shaped like a cube, each side being 1.5 metres long.

Tubu means bean curd. The rock looks like an intricately carved sculpture.

Just before the rock stands another rock shaped like a kitchen knife, which a fairytale says was used in cutting the bean curd.

The rock is associated with the following tale.

Once upon a time, a woman was selling rice cakes and bean curd on this path, which was bustling with visitors to Mt Chilbo.

On a lucky day she sold out, except a piece of bean curd. She decided to return home before sunset and put the bean curd at a clearly visible spot so that any hungry passer-by could take it.

The food was left untouched for a few days.

A man from a neighbouring country happened to see it and asked why. A local resident told him about it.

Hearing him out, the foreigner exclaimed, “Indeed, Korea is the Oriental land of good manners.”

Later, the bean curd grew bigger and bigger, before being turned into a rock.

Kumsu Peak

This peak lies at the eastern edge of the Naewon Valley. There are many rocks of various shapes–birds and beasts–on the peak, hence the name *Kumsu* (*kum* means bird and *su* means animal).

The first rock that comes in sight on the way to the summit of the peak is Jodu Rock, which is shaped like the head of a pig devouring something.

Follow a limpid stream nearby, and you can see Saja (lion) Rock, on the right of which stands Puongi (owl) Rock. And a few steps away from it lies Kom (bear) Rock.

Next comes Sonpyok (clapping) Rock, which looks as if it were applauding the bravery of the animals. Some distance down there is Puri (beak) Rock, which looks as if it were about to peck at something. Next to it stands Ppokkugi (cuckoo) Rock.

At the edge of the peak lies Tongja Rock, which looks as if it were surveying this group of animals with interest.

Phanwa Valley

This valley is located southeast of Yakthae Peak at the northwestern edge of the

Naewon section.

The peak resembles a pile of packets containing herbal medicines.

The name of the valley originated from the wooden tiles that were made in the region.

Found on the northern ridge of the valley are some rocks of exotic shapes–Kobugi, Thal and Kkottok.

Kobugi (Turtle) Rock

Pass Tubu Rock, and you will see this rock lying on the ridge of the Phanwa Valley on the north.

The "turtle" seems to be stuck on the rock face. This rock is associated with *The Tale of a Hare*.

Legend

The Tale of a Hare

Long ago, the daughter of the Dragon King in the east sea suffered from an internal disease, and a doctor said the hare's liver added to the medicine could treat the disease.

As there was no hare in the sea, all were at a loss what to do. A turtle volunteered to do it.

The turtle got to the land and found a hare. It said to the hare, "In the middle of the sea there's an island with clear spring water, thick forests and delicious fruits. The weather is neither too cold nor too hot and it is safe from birds and animals of prey. If you were there, you would lead a comfortable life free from any worry."

After swimming a few hundred metres with the hare on back, the turtle looked over its shoulder and said, "As the liver of a hare is needed to treat the disease of the Dragon King's daughter, I'm carrying you."

The hare said, "Good gracious! I'm an offspring of the Spirit who can take out organs to wash and take in them back. Nowadays I felt a little uncomfortable, so I have taken out my liver and heart to wash. I have left them on a stone. The liver still remains there for I started off as soon as I heard your sweet words. I'd better return to fetch it so that you can take your medicine, and I can live without the liver. Isn't that good for both of us?"

The turtle turned back and landed on a hill. The hare jumped off it and fled to the bush, saying, "How silly you are! How can one live without the liver?"

The turtle went back without saying anything.

Thokki (Hare) Rock, Hogu (Tiger's Mouth) Rock

These rocks are seen along the main tourist road leading to Outer Chilbo. Pass Kumsu Peak, and you will see Thokki Rock just above a rock on the left side of the first bend. It looks like a hare creeping away for fear of

Hogu Rock

encountering a beast.

Turn around the bend, and Hogu Rock, sometimes called Pom (tiger) Rock, comes in sight. The "jaw" of the "tiger" points towards the road and its "teeth" and "mandibles," as well as the "bridge of its nose," are lifelike.

Pae (Pear) Valley

Abounding in pear trees, this valley is sandwiched between Yakthae and Sonwang peaks on the north.

Located about 200 metres away from Hogu Rock, it has such mysteriously-shaped rocks as Ponghwa, Joktae, Puk and Ssangma.

Ponghwa Rock is a torch-shaped, reddish rock lying beside a road east of the valley.

Seen about one kilometre away from the mouth of the valley are Joktae Rocks, which look like a group of soldiers rushing towards the enemy's position.

They stand on a range running from Sonwang Peak in the north.

Walk about two kilometres past these rocks, and on the northern ridge you will see some more rocks that come in various shapes–a mass of tall and short columns, one standing by twos and another by threes, and an upright pillar with a round stone on top.

Altogether, they are called Puk (drum) Rocks. According to a legendary tale, a drum used for celebrating victory in a battle turned into rock.

Nearby can be seen Ssangma Rock, which looks like a pair of horses.

Kkum (Dream) Rock

This rock is located in the Naewon Valley, three kilometres away from Kumsu Peak. A stream flows nearby, with pine trees growing on both sides of it.

The rock is not uncommon in shape, and there is an interesting tale about how it was named so.

Legend

Kkum Rock

Once upon a time, a man called To Wol Jin lived with his only son, To Song Ji, in the Naewon Valley.

From childhood Song Ji worked in place of his sick widowed father, and his filial piety was praiseworthy. Roaming about Mt Chilbo, he gathered all the herbs which were said to be effective for his father, and served him hot boiled cereals without skipping a meal.

One day, Song Ji, feeling hungry on his way back home with a loadful of firewood on his back, dozed off in spite of himself, seated on a rock with the A-frame nearby.

In his sleep, a white cloud flitted and from it appeared a grey-haired old man. Looking closely at the boy, he said, "I am an old immortal from Heaven. I want to help you because your filial piety is commendable. Be back here on this rock tomorrow. Fear nothing and be brave."

The dream was so vivid that he went back to the rock the following day. Suddenly the sky was fleeced with dark clouds, a thunder roared and a lightning struck.

Then the lightning flashed revealing a woman hurrying away and a tiger chasing her. Song Ji jumped down from the rock to the tiger, wielding the axe in his hand.

He raised it with all his strength to axe the head of the beast flying over his head.

The tiger could not help but run away.

He helped the terror-stricken woman to her feet and found that she was a pretty girl. The girl and the boy, standing face to face, blushed.

Song Ji was the first to speak. He asked her to take shelter from the rain and took her to his home.

The girl had been on her way to Hwadae to see her maternal uncle after her mother, who had lived with her somewhere north of Mt Chilbo, died of sudden illness.

At his home she waited for the rain to stop. She looked round the room carefully; it was an awful mess. She made up her mind to stay for some days to keep the house in order, and buckled down to household chores–laundering, washing dishes and cleaning the room.

At her touch, everything turned new and glossy.

The food she cooked for each meal was also tasty though the materials were the same as before.

One day the boy's father asked her reluctantly to quit working and leave for her destination.

The girl said to him with tearful eyes:

"I was snatched from the jaws of death thanks to your son, and I cannot go elsewhere without repaying him for saving my life. I would like to devote my whole life to your family in compensation for my indebtedness."

Then she made a deep bow on her knees to him.

The boy also grew happy, for she had been etched in his heart.

Afterward they married and took care of the father with sincerity, the father recovered completely the following year and helped them with household chores, living to be 100 years old.

Hence the rock that gave him this dream and luck was called the Kkum Rock.

Hwaeppul (Torch) Rock

This is a torch-shaped rock on the summit of Kwanum Peak. It is a 5m-high column with a round stone, one metre in diameter, on top of it.

It looks like a giant with a slender neck (0.4m thick).

Seen from the other side, it resembles a huge burning club.

Hwaeppul Rock

Songsae (Fort) Rock, Jangsu (General) Rock

These rocks are found at the western edge of the Naewon Valley, contiguous to the Kaesimsa section.

Songsae Rock looks like a fort with a big gate.

Through this "gate," you can see Jangsu Rock.

It looks as if a general were ordering his soldiers to come out of the fort.

Songsae Rock

Sonnyo Cave

Once called Panwol (half moon), this cave is just below Songsae Rock.

Legend has it that on *Ryudu* and *Chusok*, folk holidays in June and August, respectively, fairies used to enjoy the fantastic scenery of Mt Chilbo and spend nights dancing and singing on Muhui Rock. Upon seeing anyone approaching, they dodged in the cave.

Hence the rock was renamed *Sonnyo* (fairy).

From here you can go to the Kaesimsa section or Outer Chilbo.

Isonam Section

This section comprises Sejon Peak to the north, Tok Peak to the east, Sangmae and Okthae peaks to the west and Namsan Rock to the south.

Situated south of Inner Chilbo, this section is characterized by big, graceful peaks and rocks of various shapes.

To reach this section you have to pass Phoha and Phojung in Outer Chilbo.

Follow the path along the flow of the Phoha Stream, and the Maemi (cicada) Valley comes in sight on the right.

This valley provides a good habitat for cicadae and, as summer comes round, the sound of chirping fills the air.

Satkatsol (or Phojung Pine Tree)

This is a pine tree, shaped like a reed hat, located approximately three kilometres up the Phoha Stream, just at the mouth of the Maemi Valley.

Hence the name *Satkat* (reed hat).

The stump of this tree, over 200 years old, is 0.9m in diameter and its crown is 20m in diameter.

Its leaves are short and dark-green, resembling a silk quilt.

For its special shape, the tree was registered on the list of natural monuments.

Suknyo Rock

About some 4km away from Satkatsol, there stands a 20m-high rock halfway up a hill on the right side.

Phojung pine tree

This is Suknyo Rock, looking like a beautiful Korean woman.

Jamo Rock

This rock, in the shape of a mother with her child in her arms, is 300 metres away from Suknyo Rock.

Follow the Phoha Stream a little farther, and you will reach Hansampho.

Jonmang Peak

This small peak is seen on a range north of Hansampho.

It commands a good view of odd-shaped rocks scattered here and there.

What comes in sight first on the path up to its summit is Kwangdae Rock.

Kwangdae Rock

Climb about two kilometres up the path leading to Jonmang

Peak north of Hansampho, and you can see this rock.

The 20m-high rock rising above pine trees and shrubs is in the shape of a man dancing with a reed hat on his head.

Jung (Monk) Rock

Lying to the west of Jonmang Peak, it stands alone in a pine grove. It resembles a chanting monk.

Ison Rock

The name of this rock means the spirit of two heavenly beings.

Lying to the northwest of the Isonam section, this rock looks imposing.

No other rock in Inner Chilbo matches it in terms of magnificence.

Kunson Rocks

Behind Ison Rock, you can see this group of rocks standing high at the edge of a range. They look like fairies dancing and singing in front of Ison Rock, infatuated with the beautiful scenery of Inner Chilbo.

The first rock in the shape of a fairy with a bridal tiara on is called Jokturi.

This rock is associated with an interesting legendary tale.

One day a fairy heard, some minutes before her wedding began, that her friends were going down to Mt Chilbo to see its beautiful scenery. She did not want to miss such a good opportunity, so she decided to put off her marriage.

Still in her bridal gown, she descended to the mountain ahead of others.

Sinson Rock

This is a big, doll-shaped rock, standing above Ison and Kunson rocks.

It looks as if *Sinson* (an old man of legend) were beaming at the fairies dancing and singing.

This rock is associated with the following tale.

Legend

The King's Subject and Fairies Turn into Rocks

Male and female fairies in the Heavenly Kingdom searched for a scenic place, and finally found Mt Chilbo most attractive.

Regretful for their belated discovery, they descended to it and had a good time there, oblivious of the flow of time.

The King got angry and sent a subject he trusted most to the mountain with the task of finding and bringing them.

The subject arrived at the mountain, but he was loath to leave it, attracted by the beautiful landscape and eye-catching queer-shaped rocks. He forgot the order of the King and was absorbed in touring the mountain.

One day he happened to meet the fairies at Manmulsang.

"Let's go back after four more days. The King is waiting for us."

However, the scenery made their promise of four-day stay that of three months and again that of three years. Not content with it, they all remained there for ever as rocks.

Ranggun (Husband) Rock, Anhae (Wife) Rock

These two rocks stand on the upper part of the western ridge that runs parallel to a range stretching long from Sejon Peak in the north.

The "husband" is tall and thin, and the "wife" looks large and busty with a small head.

OUTER CHILBO

Outer Chilbo begins at Outer Chilbo Bridge and extends long towards the seaside.

Unlike Inner Chilbo, it is masculine because of its magnificent, awe-inspiring scenery.

According to its regional characteristics and sightseeing routes, it is divided into several sections–Jangsubong, Manmulsang, Rojokkaribong, Tokgol, Kangsonmun, Hwangjin Spa and Taphokdong.

There is a pavilion on Joyak Rock which is situated in the heart of Outer Chilbo. Here you can have a bird's eye view of the myriad-shaped rocks with a telescope set up in the pavilion.

There are two sightseeing routes: One is to look round the Naewon section in Inner Chilbo and go to the Jangsubong section; the other is to tour Sea Chilbo first and then go along the main tourist road starting at the Taphokdong section.

Jangsubong Section

This section extends long to the south of Jangsu and Maengsu peaks, comprising the Simwon and Kajon valleys.

Except for the Simwon Valley, most rocks and other scenic spots in this section can be viewed along the tourist roads.

The starting point of this section is Naewon Bridge in the Naewon section of Inner Chilbo.

Wiin Peak

This is a rocky peak north of the centre of the Jangsubong section.

There is a 60m-high rock in a pine grove. Seen from the centre of the Simwon Valley, the peak is reminiscent of Jong Il Peak in Mt Paektu.

Suri Peak

Suri Peak

This is a pillar-shaped, rocky peak at the mouth of the Simwon Valley.

From olden times, eagles nested on the cliff of the peak. Hence the name *Suri* (eagle).

Sonwang Peak

Standing in the heart of the Simwon Valley, you can see a fastigiate peak in the west. This is Sonwang Peak. The peak is so precipitous that wild animals dare not approach it.

At the southern edge of the peak, there can be found the Jangsu Cave and Jangsu Spring, ages-old scenic spots. Standing at the foot of the peak, you can hear the sound of a running stream.

Actually, there is no stream nearby. Track the sound, and you will arrive at the Jangsu Cave in an oval shape. Step inside, and you can see a gush of water. Surprisingly, there is little water on the floor and the large amount of water drains somewhere else.

Jangsu Cave

This is the source of the Jangsu Spring.

Legend has it that a young man in the Simwon Valley lived in this cave, drinking the water and building up his body. Later he became a general, hence the name *Jangsu* (general).

Simwon Valley

Before crossing Simwon Bridge you can see this valley on your left.

Go deep into the valley along which the Pochon Stream flows, and you can see peaks and rocks soaring on both sides.

There are Mangyong Falls and Tadan Falls at the northern

foot of Sonwang Peak in the upper part of the valley, and Tongsong Rock and Ojok Cave on the right.

Mangyong Falls, Tadan (Multi-tiered) Falls

Walk about 300 metres against the flow of a river skirting Sonwang Peak, and you can see Mangyong Falls with a height of nine metres.

Tadan Falls is two kilometres away from Mangyong Falls. Water flows down from a rock in the shape of a stone staircase. Maple trees are seen around it, adding elegance to the scenery.

Tongsong Rock, Ojok Cave

Go about three kilometres along the tourist road leading to the Simwon Valley, and you can see Tongsong Rock standing north-south on a hillside on the right. It looks like a fence around a village, hence the name of the rock.

Standing on top of the rock, you can see a forest of pine trees on a vast area. In the forest there is a cave called Ojok.

Jangsu Peak

About 346m high, this peak is located east of the Jangsubong section. It looks as if it were enveloped in a dense pine forest. Peak after peak, rock upon rock– the scenery is really majestic.

Chonyo (Girl) Rock, Chonggak (Boy) Rock, Koyangi (Cat) Rock

These rocks are found at the foot of Jangsu Peak with a certain distance in between. They are easily seen from the road.

If you go along the road extending to Kajon Bridge from a school in Outer Chilbo, you can see Chonggak Rock standing on a cliff along the nearby river.

And there stands Chonyo Rock about 100 metres away from it. Just below it is Koyangi Rock, which looks like a cat looking up at the "girl."

Chonyo Rock is remindful of a girl who looks shy with a raincoat on, holding a skirt soaked with rain.

Chonggak Rock gives an impression that a bachelor is courting the girl.

These rocks are so lifelike that tourists are unwilling to go past them.

Taking a close look at them, they beam with joy.

A legendary tale goes that the moment they promised to marry, the bachelor in the Naewon Village and the girl in the Kajon Village turned into rocks.

Legend

Girl and Boy Who Met Each Other at the Foot of Jangsu Hill

At the schoolmaster's house in the Naewon Valley, there lived a young man as a dependent until he reached nearly 20. He had been bereaved of his parents in his childhood.

In summer he collected a bagful of fodder for the ox almost every day, and in winter collected firewood in the valley of Jangsu Peak making his way through knee-deep snow every day.

A pleasure for him was enjoying the beautiful scenery of Mt Chilbo every day while doing back-breaking labour or to picture in his mind a girl called Pong Im living at the Kajon Village.

Pong Im was supporting her father who had brought her up after her mother died of illness.

In those days the girl was missing the trustworthy and

innocent looks of the young man in the Naewon Valley.

In the winter of the previous year coughing confined her father to the house. She climbed the mountain covered with knee-deep snow to gather firewood in place of him.

One day she again climbed Jangsu Peak to collect firewood. While climbing down with a bundle of firewood, she accidentally slipped on a cliff into deep snow.

At the moment the young man of the Naewon Valley was coming down with a bundle of firewood on his back. He heard groaning and saw a firewood bundle and snow heap moving.

He removed the snow heap and firewood bundle, and raised a human being in his arms.

He was surprised; it was a girl.

The moment his eyes met hers, he felt his body burning.

"Thanks a lot."

"Not at all. I live in the Naewon Valley. What if you were buried in the snow in this deep mountain for ever? I wonder if there is no man in your family."

That day he carried her bundle of firewood as far as to a bridge near her village before returning home.

From that day, the two young persons were imprinted on each other's heart, and the longing and yearning for each other grew day by day.

However, the moral concepts of the feudalistic Confucianism made the reunion of the two quite difficult.

Winter and spring went and summer came.

One day a drizzle fell from the cloudy sky.

That day an accident made their reunion realized.

Following is the story.

At the girl's house there was a pet cat. One morning it disappeared all of a sudden. In early morning it had gone out of

the living room into the kitchen and found a rat escaping. It had climbed a rocky hill of Jangsu Peak in pursuit of the rat.

She climbed the hill, wearing a worn-out skirt as a raincoat in search of the cat.

At that time, the young man was climbing Jangsu Peak to cut fresh-grown feed for the ox, defying the bad weather.

While scaling the slope he found a girl standing on a rock at the hillside.

"My dear cat Jaedung," she was shouting.

It must be the voice of Pong Im.

"Pong Im," he called her loudly.

At the familiar voice, the girl who was looking for the cat looked aside in surprise.

The moment she found the boy, she cried, "Oh, dear me!"

The boy said to her, "How have you been? My heart seems to have burned down while longing for you. We can be a well-matched couple now that we are meeting in this solitary quiet place like on the past winter day."

She also wanted to express her gladness and pleasure, but she was too shy to do so.

As they met each other after having suppressed their longing and desire for this moment, their hearts seemed to stop beating and their bodies, to be burning. The two lovers turned into rocks in the posture of sharing ardent love at the foot of Jangsu Peak.

At this happy moment, the cat looking at the girl also turned into a rock.

This is said to be the origin of Chonggak Rock, Chonyo Rock and Koyangi Rock lying at the breast of the cliff of Jangsu Peak.

Hyongje Rocks

Hyongje (Brothers) Rocks

These are a pair of rocks on the southern ridge of Maengsu Peak.

Though different in height, they look like brothers. It seems that they were brought here by a strong man.

Mae (Hawk) Rock

Lying to the southeast of the Pochon Stream in the Kajon Valley, this rock has a part resembling a hawk's beak.

Manmulsang Section

This section comprises numerous rocks on the cliffs of Manjang Peak and Munsu Peak and south of Kwolmun Peak, and their surrounding scenery.

As its name implies, the section is characterized by the mysterious scenery of myriad-shaped rocks and peaks.

There are three sightseeing routes: One is to go directly to the section after seeing the Jangsubong section; another is to go there after touring the Tokgol and Rojokkaribong sections; the last one is to follow the path from the six-tiered waterfall in the Rojokkaribong section to Saegil Pass.

Yongson Rock

At the starting point of the Manmulsang section you can see a high rock on the right side of the road. It is called Yongson, because it looks like a guide for tourists.

Joyak Rock

Joyak Rock

Walk 1.5km along the valley of Saegil Pass from Yongson Rock, and you can see this rock. It commands a panoramic view of the Manmulsang section.

The rock protrudes from a 400m-high cliff. Stand on top of it, and you will feel dizzy. Associated with it is an old tale to the effect that a boy and a girl trained themselves in martial arts in Mt Chilbo.

Legend

Girl Master Teaches a Boy Martial Arts

Long ago, a girl, called Son A and wearing male attire, practised martial arts while living in a small thatched hut in a deep forest of Mt Chilbo.

Her father, a renowned Master Unhak, had died a heroic death one year while fighting on the battlefield against the northern aggressors.

Since then she had been diligently training herself in martial arts with a firm determination to revenge her fallen father.

One day a young man, called Han Paek Ho, who cherished a burning patriotism with which to defend the country by training himself in martial arts, dropped in at her hut on his way to see Master Unhak.

At the time she introduced herself as a boy, surnamed Choe, to him.

Through her, the young man learned that Master Unhak had already died, and decided to be taught in martial arts by Choe, who professed “himself” to be a disciple of the deceased.

Both of them trained themselves in jumping from this rock to that rock, axing a rock, shooting arrows to the rock, etc.

The rocks were cut by axing and became porous by arrows.

Hence the Puwol Rock, Chokhyol

Rock, and Joyak (jumping) Rock.

During the three-year-long training Han never noticed that his master was a girl.

He was only suspicious of Choe's behaviour–she denied him access to her hut and avoided sharing the same hut with him.

But he could hardly imagine that a girl was living alone in the remote mountain.

Moreover, "she" was matchless in martial arts, wisdom and strength.

It was not until three years later when northern aggressors invaded the border area that he came to find out the identity of the "boy."

Son A was appointed as the vanguard leader and Han Paek Ho, her deputy.

When Son A saw the boy fighting against the heavy odds, she crushed the enemy with her sword, running into their position with lightning speed.

When the enemy were almost routed, an enemy arrow hit her breast.

The moment he unbuttoned her armoured coat, he came to know that the vanguard leader was a girl, the only daughter of Master Unhak.

Manjang Peak

Soaring skyward north of Joyak Rock, the peak has a sharp-cut cliff on its south side.

It took its name from its high altitude. It abounds in many rocks, for example, Thugu, Ryonkkot, Pongdae, Ryongma and Abai.

Abai (old man) Rock is located on the southern ridge of the peak. It is associated with an interesting tale about an old man.

Legend

"Time Flies"

Once upon a time, a man in his twenties heard about the beautiful scenery of Mt Chilbo. He immediately left for the famous mountain.

It was more splendid than he had imagined.

His original plan was to stay there for a month or so.

Fascinated by the unparalleled scenery, he climbed one peak after another without even realizing how time passed.

Actually, everything that came into his eyes was a wonder of nature.

One summer day, he went to a stream to drink water and wash his face.

He was surprised to see his face mirrored on water, as he found his hair turning grey and his face seamed with wrinkles.

"Time flies," he said to himself, realizing that long years had passed since he left home.

Now he was afraid that his wife would not welcome him as she spent the prime of her life alone.

At last, the old man made up his mind to spend his remaining years in the mountain.

He then resumed his tour day after day, month after month, before turning into a rock.

Kwolmun Peak

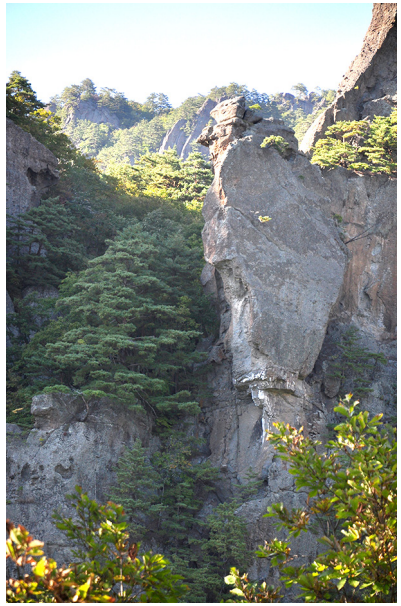
The highest peak (787m) in the Manmulsang section, this peak stands next to Manjang Peak.

On the southeast side of the peak, there is a huge rock that seems to be cut off in the middle.

It looks like a barred gate of a castle, hence the name *Kwolmun* (barred gate).

Munsu Peak

Located south of Kwolmun Peak, this is a rocky peak which looks as if it were standing on sentry.



Suthak Rock

Suthak (Cock) Rock

This is a rooster-shaped rock on the mid-slope of a range running from Munsu Peak.

It looks like an exquisite sculpture–a short and hard beak, swollen belly, stiff crest, broad chest and white excrement.

A short distance down this rock is Maeburi (hawk's beak) Rock.

Chokhyol Rock

This rock is not far away from Suthak Rock. It has a multitude of tiny holes on its face.

Chokhyol Rock

According to a legendary tale, a young man, named Han Paek Ho, practised archery targeting this rock.

In actual fact, these holes were air bubbles that appeared in the course of lava cooling down.

Khungom (Big Bear) Rock, Mansu Spring

Khungom Rock is a huge rock lying near the starting point of the path to Saegil Pass at the foot of Kwolmun Peak.

In front of this rock is Mansu Spring, which was named so, because it gushes out from the underground of Manmulsang. The site of the spring is covered with moss.

The water temperature is approximately 10°C and it gushes out 0.3 litre per second. The spring is crystal-clear and it never dries out even in the drought season.

Legend

Mansu Spring

In olden days a female bear roamed around Mt Chilbo.

She tasted water from all streams and springs, but the water from Mansu Spring was the best.

So she settled down there for good and only drank it, and got a paunch. She grew fatter, and went on heat.

Every day she went to a male bear to make it for a spell, and returned to have a long and good sleep on the hill.

With the passage of time, she gradually gained weight, becoming too heavy to move herself.

It is said that she ended up being reduced to a rock there.

Ryonggun Peak

Standing on Joyak Rock, you can see this peak behind Kwolmun Peak. It is the second highest peak in the Manmulsang

Ryonggun Peak

section. Janggun Rock is found on this peak, hence the name of the peak.

Sungchon Peak

This peak is just behind Ryonggun Peak.

An old tale goes that this was where fairies used to ascend back to Heaven. Hence the name *Sungchon* (ascending to Heaven). At the southern edge of the peak is a staircase-shaped rock.

Legend has it that fairies used it when climbing the peak.

Rakson Rock

This is a horseback-like rock on the southern ridge of Sungchon Peak, facing Joyak Rock.

Its name originated from a legendary tale that fairies used to descend here from Heaven to enjoy the marvelous scenery of Mt Chilbo.

North of this rock, you can see the heaven-kissing Kwolmun Peak and Jangsu Peak. And Munsu Peak is seen afar, looking like a sentry defending Kwolmun Peak.

Eastwards, you can see mysteriously-shaped rocks on a range stretching long from Wollak Peak.

Among them are Pakjwi (bat) Rock, Toksa (serpent) Rock, Tudoji (mole) Rock, Kangaji (puppy) Rock, Pidulgi (pigeon) Rock, Kirogi (wild goose) Rock, Toksuri (eagle) Rock, Kima

Pakjwi Rock

Kirogi Rock

(horse-riding) Rock, Ppul (horn) Rock and Khunthokki (big hare) Rock.

Wollak Peak

Soaring skyward to the east of Joyak Rock, this peak has a gate-shaped rock, called Wolchul Gate, with an opening (4m in diameter) that trends east to west.

Associated with the gate is a

Wollak Peak in winter

legendary tale to the effect that the moon rose from the East Sea of Korea and passed through this gate, and enjoyed the night view of Manmulsang before going back to the sea.

There are so many rocks associated with legendary tales about the king and fairies of Heaven–Odu, Sonbun, Ryongsang, Chimsang, Saja, etc.

Ryongsang Rock

Legend

The King of Heaven Descends to Mt Chilbo

Long ago, the King of Heaven, lured by the fairies' tale of Mt Chilbo, descended to it with the thought of enjoying himself there.

Seated on a rock on Wollak Peak, he enjoyed the superb

view of Manmulsang of Outer Chilbo, and went to bed with a lion on guard for one more round of sightseeing on the following day.

It happened in the small hours of the morning.

He woke up at a thundering roar of a tiger and, in a blaze of passion, ordered the lion to kill it at once.

The lion wandered about Mt Chilbo to capture it, but in vain.

Meanwhile, the King flew up to Heaven, and the lion was reduced to a rock, giving rise to Saja Rock.

The rocks on which the King of Heaven sat and slept are, respectively, called Ryongsang (throne) Rock and Chimsang (bed) Rock.

Saegil Pass

After enjoying the scenery of Manmulsang, go into the forest in the east, and you'll arrive at the top of this pass, which is associated with a tale about a cow.

On the top of the pass, you can enjoy the view of the East Sea of Korea and Chujin Bay in the northeast.

Walk some 50 metres to the northwest of the pass, and you can see a monument dedicated to Jong Sang In who, hailing from Hwangjin, blazed a trail to the cliffs about 100 years ago.

Since then, the people of Hwangjin had travelled to the Kajon Village through this pass.

Another legendary tale says that a cow of Jong's blazed the trail.

Legend

The Path Cleared by a Cow

It happened on a spring day about 100 years ago.

The azaleas with soft pink blossoms that beautifully decorated the lower part of queer rocks and cliffs of Manmulsang were gone, and the deep valley

with a stream and the hillside were carpeted with fresh light green tree leaves and grasses.

Soon after having breakfast, an old man, surnamed Jong, led a cow to the Chilson Valley to let it graze and also to fell a tree for a shaft.

On the way he found a plateau filled with soft grass.

"Please graze here to your heart's content. In the meantime, I'll go into the oak woods to cut down a tree for a shaft," he said to the cow.

A while later he returned with the felled tree.

However, the grazing cow went missing. While searching for its traces, he found its footprints on the hillside going up towards the summit.

Following the footprints, he went over the northern hill of Wollak Peak down the western valley. At the bottom there was the Kajon Village with the Pochon Stream flowing through it.

Attracted by the sound of a deep breathing of the cow, he went there only to find that his cow was mating with an ox tethered to a poplar tree on the ridge of a field.

Um, you must have been longing for your mate. You have gone there by crossing such a rugged hill.

He regretted his failure to care about his cow on heat.

Sitting on a rock while smoking, he waited for her to finish her "job," saying to himself, "Though unable to speak, the cow is a clever animal. How has she come to know the shortcut to the Kajon Village and the existence of an ox here? She is quite intelligent."

He knocked the ashes from the pipe and began to follow the cow along the path she had taken on the hillside.

She was following the footprints she had left at the intersection of the ravine east of Manmulsang and the fork on Wollak Peak without going astray.

While looking at her for a while,

a wonderful idea flashed across his mind.

"Yes, she is quite clever. If a new path is opened along the footprints of my cow, it would mean a shortcut for the people of Kajon and Hwangjin who have made a long detour through the seaside village of Pochon, as well as much convenience for the people travelling to Hwangjin across Paktal Pass or from Hwangjin to the market."

Unbeknownst even to his family members, he climbed the mountain alone almost every day to lay a path across the northern hill of Wollak Peak, starting from the Chilson Valley.

The elder of the village got to know that old Jong made tireless efforts to pave a shortcut, and spoke highly of his deed over and over again, and called on all other villagers to help the old man after finishing sowing by the following day.

Later, on hearing the news, even the people of the Kajon Village also turned out in the project.

The project was carried on by the two villages from both sides, and completed in less than a month.

After the project was over, they gathered on the summit of the pass and unanimously praised Jong for playing the vanguard role in laying the path.

"No, I'm not worthy of it. Please praise my cow instead. In fact, this path was inspired by her."

When they asked him to name the path and the pass, he suggested naming the pass Sindo (new path) Pass and the shortcut that runs across the pass, Saeryonggil.

All of the villagers agreed on his suggestion, saying it sounded plausible.

Thereupon this pass and the path were called Sindo (or Saegil) Pass and Saeryonggil, respectively, and the people of both Kajon and

Hwangjin, which seemed to have been distant from each other with a big mountain in between, became close neighbours, connected with each other by marriage.

Songnung Peak

On the way to the Jangsubong section, you can see this peak on the right of the tourist road. Found here are many rocks of exotic forms, for example Pongso, Jjok and Usum.

Pongso means a phoenix in a sitting position.

Near it is Jjok Rock in a pine grove on the right of the tourist road. *Jjok* means a hoof of a cow, pig or goat in English. It is a pair of rocks with a height of ten or so metres.

Tokgol Section

A new section in Outer Chilbo, it is enveloped in a thick forest– pine, oak, aspen, birch and maple trees. Mysteriously-shaped rocks, streams, waterfalls and ponds dot the landscape.

Indeed, it is a harmonious blend of water, rocks, trees and scenic spots.

You can see many scenic spots along a new tourist road leading to the parking lot in the Tok Valley.

Mi Spa

On the right of the road leading to the Tokgol section from the Manmulsang section, you can see a gently-sloping hill. This is Sipkyongjon, which means a plot for ten days of ploughing.

Pass the hill, and you can see a spa near a broad rock on the left of the road.

This is Mi Spa with a water temperature of 22°C.

This spa is associated with the following tale.

Legend

Hot Spring at Sipkyongjon

Long ago, people living in the Sipkyongjon Village fetched drinking water from Mi Spa, and all men were strong and all women were beautiful.

One year cold water began to rise from it after a great deluge swept over it.

In the middle of the spring something like a leather hand was afloat, making it hard to dip water out.

The villagers, who relied on the spring whether it might be hot or cold, tried to remove the troublesome demon-like thing by axing and sawing it, but all in vain.

A woman, calling on them to use fire, set fire on it; the demon grasped it before going under the water in a twinkling.

After that the spring returned to its original state.

One night a man brought a live dog bound with rope to soak it in the hot water for scalding.

At the moment, the god who ruled Mt Chilbo roared, “You bastard. You dare spoil the renowned spring of the celebrated mountain.”

The man who was scalding the dog fled to the mountain.

The god shouted towards him, “Hey you, freeze there. An egoistic, black-hearted man like you deserves to be punished. You shall turn into a black crow.”

At the word the man turned into a crow-shaped rock on the spot.

Still the rock is called the Kkamagwi (crow) Rock for its black colour.

Kiwon Rock

This is a rock that can be viewed on top of a western ridge 200 metres away from the mouth of the Tok Valley.

It looks like a man in an overcoat saying a prayer before an incense burner.

Kyemyong Peak

About one kilometre away from Kiwon Rock is this peak on the east.

It looks like an ugly monster.

It was named so, because, according to an old tale, a cock used to crow on top of the peak.

You can see a hen-like rock at the foot of the peak, and in front of it, another in the shape of a snake.

Here you can hear an interesting tale about a hen.

Legend

Waiting for a Hen

Long ago, there was a hen and a rooster in the Tok Valley. They mated and began to lay eggs with a plan to enlarge the family. However, the number of eggs laid remained only one despite the elapse of twenty days.

Feeling suspicious, they kept watch only to find that their eggs were stolen by a big snake at the first gray of dawn.

When they kicked up a racket with fear, the serpent learned that its burglary was detected.

Thinking that it had had enough of eggs so far and from now it would be better to have meat, it waited for the eggs to be hatched.

Later, the couple increased the number of chickens to over 20.

However, the chickens were all gone on the same day and at the same time.

Despite much effort, they could not find even a chicken. Discovering that the big snake was to blame for it, they decided to move to another place and the rooster went alone to Manmulsang of Outer Chilbo.

There he found that all species of animals on earth were living harmoniously.

At the thought of the lonely life they had led with no knowledge of this good place and the loss of all their beloved offspring, the rooster wanted to bring the hen there as soon as possible.

He even repented of his failure to travel together with her. So he shouted towards the Tok Valley. “Cock-a-doodle-doo, my darling. Here’s a nice place. Please come here.”

On hearing it, the hen replied, “Cock-a-doodle-doo, I’ll go. Please wait for a while.”

At the moment the big snake blocked her path with its head raised.

“You can’t go. I’ve planned to eat you all, but your husband has escaped by luck.”

The hen cackled in a fright.

At the moment, the god ruling the natural scenery of Mt Chilbo happened to look down at the scene.

“You crafty and wicked serpent, today is your doomsday. It’s the Heaven’s justice.”

Consequently, the snake turned into a rock. At the time the hen near it got a by-blow to follow its suit. And the rooster, which was waiting for the hen unaware of it, turned into a rock.

Mosong Rock

Situated at the southern edge of a hill via Kyemyong Peak, this rock looks like a tall mother holding a suckling baby in her arms and surrounded by many children.

Beside it is a smaller rock resembling a child who is playing with his toy.

Kyongsung Peak

Go some more distance along the tourist road, and this peak in a round shape can be viewed on the right side.

On top of it, you can enjoy a bird's eye view of the Tok Valley, hence the name of the peak. The scenery of myriad-shaped rocks is really fantastic, among them Pugam, Janggun, Yuhui, Aedong and Kkotpyong.

Pakjok Rock

This rock looks like a crayfish's leg. You can find legions of crayfish in the Tok Valley.

Janggun Rock, Khunjol Rock

You can see these rocks behind Pakjok Rock.

The former looks like a warrior sitting upright and the latter, like a woman making a deep bow to him.

It seems that the woman is bowing to her husband who has returned home after performing a great exploit in the fight against foreign invaders.

Tokgol Falls

Follow the sightseeing path, and you will arrive at this pair of waterfalls, one named Okkye and the other Sangdok. They are situated symmetrically with the rocky Ryanggye Peak in between.

To the south of the peak is Okkye Falls, a two-tiered waterfall with a height of eight metres, and to the west, Sangdok Falls with a height of ten metres.

In front of these waterfalls is a wooden pavilion called Okkye.

Hwanho Peak

The name *Hwanho* means cheering in English. It was named so, because the peak looks as if it were raising loud cheers to welcome a general who is coming back home after driving out foreign aggressors.

Of particular interest on this peak are Ssangji Rocks and Sou Rock. To the west of the Tok Valley soars this peak.

Located to the south of the peak, Ssangji Rocks resemble two fingers. One is a big rock, 46m high, and the other is a slim one, 45m high. The latter is thin to a point of three metres from the ground level and then grows thick.

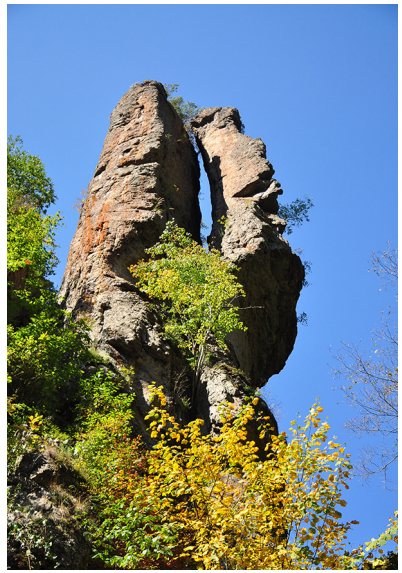
Then, what is the reason these rocks stand in such a peculiar shape? It seems to imply that the scenery of the valley ranks second in Mt Chilbo.

This valley is only second to the Taphok Valley, in terms of the scenery of streams and rocks.

To the south of Hwanho Peak lies Sou Rock, which looks like a rhinoceros.

It seems that this African animal turned into a rock here while enjoying the superb scenery of the mountain.

Sangdok Falls



Ssangji Rocks

Unpho Valley

This valley is found northwest of the Tok Valley, with a peak in between. It is bordered to the north by the Pochon Stream, to the south by San Peak, to the west by Phil Peak and to the east by Kyongsung Peak.

In the valley is Towol Rock, where a monk is said to have taken a rest after being lost in the valley. Pass this rock and go into the valley, and you can see Karae (spade) Rock and Chae (pole) Rock at the foot of a hill in the south.

Go farther into the Unpho Valley, and on your left you can see Roin (old man) Rock, 10m high, on a ridge. This rock resembles an old, haggard man.

Sonui Rock

It is situated in the depth of the Unpho Valley. On the eastern ridge you can see Sogin Rock two kilometres away from Chae Rock. Go deeper into the valley via this rock, and you can see another rock that is as high as a cliff. This is Sonui Rock.

According to a legendary tale, fairies took off their clothes and put them on this rock before having a bath in Ok Pond.

Karae Rock

Some distance below the rock are Ohyongje (five brothers) Rocks.

Un Falls and Ok Pond

Go past Ohyongje Rocks, and you can see these scenic spots in the depth of the valley. About 6m high, the waterfall was named so, as it looks as if it were hidden deep in the valley. Above this waterfall is Ok Pond, 4m in

Sonui Rock

diameter and 7.2m in depth.

Sangdok Five Ponds

These five ponds are linked with one another at intervals of 30m, each being 5m in diameter and 1m in depth. Water in the ponds is crystal-clear, and they are surrounded by clean rocks, on which tourists can take a break. An old tale goes that five fairies took a bath in these ponds.

Rojokkaribong Section

This section extends long along the Rojok Valley, encompassing Othae Peak to the north, the Pochon Stream to the south and Yonjak Peak to the west.

It lies to the north of the main tourist road.

The Tokgol section lies to the south.

The granite rocks in this section show a white tint and the scenery of waterfalls is extraordinary.

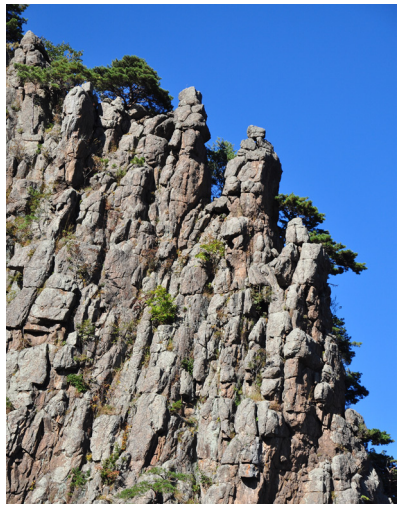
Rojokkari Peak

This is a 57m-high peak at the mouth of the Rojok Valley on the lower reaches of the Pochon Stream.

Composed of granite, it resembles a colossal grain stack.

Rojokkari Peak

From a geological point of view the rocky peak is of great significance, especially the fissured granite rocks and its location in the Paektu volcanic zone.



Rocks on Rojokkari Peak

And for its magnificent scenery the peak was registered as a natural monument.

Phungdol Rock

This rock lies at the edge of a ridge connected to the west with Rojokkari Peak.

It has three tiers, the top part having a sharp bottom.

When seen from afar, it looks like a peasant with both hands on his waist.

It seems as if the "peasant" were seeing Rojokkari Peak with a resolve to reap a bumper harvest.

Changgo Rock

This rock is located on the western ridge of Rojokkari Peak, approximately a hundred metres away from its summit.

Buried in the depth of a dense pine forest, it looks like a storehouse.

Hence the name *Changgo* (storehouse).

Below the rock is a 5m-deep cave, called Migok.

The name originated from a legendary tale to the effect that a peasant stored hulled grains in this cave.

Idan (Two-tiered) Falls

This is a two-tiered waterfall about two kilometres away from the mouth of Rojokkari Peak.

It is divided into two parts, each being eight or so metres high.

A big pool lies in between and another small one at the bottom.

The latter has clear water, enclosed by maple and pine trees.

Kosok Falls

Walk about one kilometre along the sightseeing path from Idan Falls, and you can see this waterfall.

Huge rocks are concentrated here, as if blocking the flow of a stream.

Water flows beneath these rocks, hence the name *Kosok* (huge rocks).

This waterfall has a low gradient, presenting fantastic scenery.

Ryukdan (Six-tiered) Falls

This is a 79m-high waterfall approximately one kilometre away from Kosok Falls.

As its name indicates, it has six tiers, some with a steep gradient and others with a low one.

The longest tier is 25m and the shortest, 6m. Each tier has a pool underneath, adding beauty to the scenery of the Rojok Valley.

In the rainy months of July and August the scenery is really spectacular and the sound of falling water resounds all over the valley.

At the top there is a 3m-deep pool, which is the source of the waterfall.

Kwimyon Rock

This is a mass of grotesquely shaped rocks halfway up a hill on the right side of Ryukdan Falls.

It looks like an ugly monster, hence the name *Kwimyon* (face of a devil).

At the top there is a big rock on a slant, where a small pine tree is rooted.

Kangsonmun Section

This is a sightseeing section in Outer Chilbo, bordered to the east by the seat of Pochon-ri, to the north by Jwasang Peak, to the south by Jol Valley and to the west by Tok Valley.

It is characterized by majestic beauty–soaring cliffs and a multitude of fantastic rocks.

The scenic spots in this area will look more attractive when viewed from above than from below.

Songnim Peak

Walk some four kilometres in the direction of Jol Valley from the village of Hyonam, the seat of Pochon-ri, and you will see a peak with countless oddly-shaped rocks, big and small.

Hence the name *Songnim* (a forest of rocks).

In olden days there was a temple called Songnim at the foot of this peak, and the valley here was named Jol (temple).

Seven Valleys, Eight Ridges

This phrase indicates the superb scenery of Songnim Peak, especially as seen from its summit.

To get to the top of the peak, you have to climb the 200-odd stone stairs on a 70m-long rock face.

On reaching the summit, you can see a succession of seven valleys and eight ridges extending 1 000 metres on the southern slope of the peak.

The ridges are 20 to 30 metres wide and the valleys 100 metres wide.

The ridges rise to a mean

Kom Rock

height of 500 metres above the valley floors and their gradient is about 60° up to a 400m point from the bottom and 80° above it. The rock face of these steep ridges is relatively smooth.

On rainy summer days low-gradient waterfalls and dense fog characterize the landscape, adding to the scenery of the rocky ridges.

Rocks on every ridge are different in shape.

Those on the first ridge look like a shoal of big-jowl fish; those on the second ridge, like a flock of sheep; those on the third ridge, like swellfish; the one on the fourth ridge, like a pair of codfish and bear.

All these rocks remind viewers of soldiers climbing up the steep slopes in a massive attack.

An intermittent series of rocks, some looking like flying flags and some others like the teeth of a chain saw, are seen on the fifth and sixth ridges.

Between the sixth ridge and seventh ridge is a big rock called Kangson Gate.

Huge rocks stick out on the seventh ridge, whereas on the eighth ridge there is a long row of flatfish-shaped rocks.

At the edge of the eighth ridge stand Kobugi (turtle) Rock and Kom (bear) Rock.

Enjoying this imposing landscape, you will feel like you are seeing a forest of myriad-shaped rocks.

On the eastern ridge of Songnim Peak stand out numerous rocks in the shape of various animals–owl, squirrel with a long tail, fox, etc. And on the northern ridge is a host of rocks, which look like a crowd of visitors heading for Kangson Gate.

Kangson Gate, Kangson Bridge

Kangson Gate and Kangson Bridge are sandwiched between the sixth and seventh ridges of Songnim Peak.

Kangson Gate was named so, in the sense that fairies used to pass this gate when descending to Mt Chilbo from Heaven. The giant rock is shaped in an arch style. On top of this is a long rock, 3 to 5 metres wide, looking like a bridge.

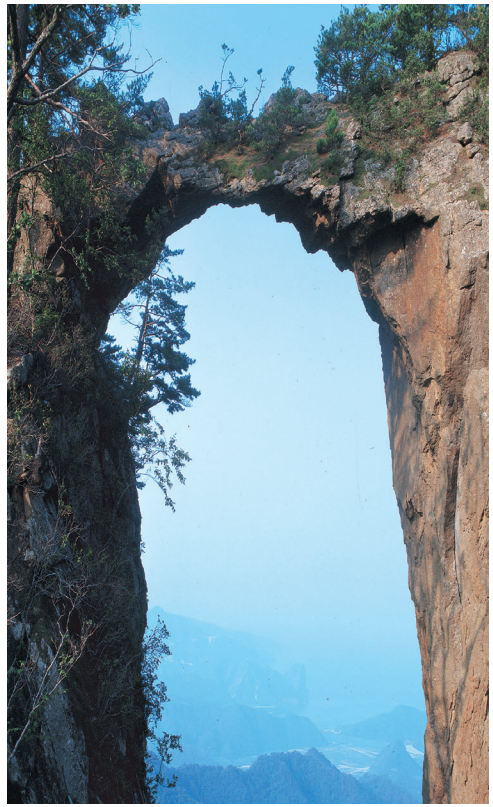
This is Kangson Bridge, which is said to have been crossed by the above fairies.

The path on the west side of Kangson Gate leads to this bridge.

The sight of a precipitous cliff below, as seen from this bridge, will chill you to the marrow of your bones.

If you stand on the bridge and look at the scenery of the ridges and valleys shrouded in thick fog, you will feel like you were fairies of those days.

This spot commands a view of the faraway waters off Phoha and Kyojon.



Kangson Gate

Taphokdong Section

This section in the southernmost part of Outer Chilbo is bordered to the east by Sea Chilbo, to the north by Soil Peak and to the south by Samgye Peak.

Noted for the superb beauty of valleys, it abounds in waterfalls and pools. Hence the name *Taphokdong* (an area with many waterfalls).

These scenic spots differ markedly in shape and size.

Waterfalls, pools, rocks and forests blend together to form a marvelous landscape.

On both sides of the streams are broad and flat rocks, providing enough space for relaxation.

The scenic spots in this section are largely divided into the ones in the Ryongso Valley and others in the Unmandae Valley.

There are two routes to the area: One is to take a tourist boat at Kojin Ferry in Phoha-ri, arrive at Unmandae and enter the Ryongso Valley; the other is to cross Soil Pass southwest of Kojin Ferry and follow the path leading to Ryongso Rock.

Ryongso Rock, Ryongso Falls, Ryong Pool

These scenic spots lie to the west of Unmandae in the Ryongso Valley. According to a fairy tale, there was a dragon in the deep pool. Hence the name *Ryong* (dragon).

From Unmandae, walk some two kilometres along the path leading to the mouth of the Ryongso Valley, and you will see a chain of overlapping hills on both sides and a limpid stream flowing under round rocks of all sizes.

Follow the path on the left side, and you will see

Ryongso Falls

Ryongso Rock on the ridge. It is surrounded by numerous rocks, broad and flat. The water flowing from the upper valley cascades over the rocks. This is Ryongso Falls.

Just below the waterfall is Ryong Pool, a well-known scenic spot with a depth of eight metres and in the shape of a boat. Counted among the biggest waterfalls in Mt Chilbo, it crashes and tumbles, throwing its silvery spray into the air. The pool underneath looks like a boiling oven or a dragon tossing and turning in there.

Found around the waterfall are royal azaleas, oak and maple trees, and other flowering shrubs growing on the rocky cliff, making the scenery in autumn more spectacular.

Umnok Pool

Pass Ryongso Rock and climb some 50 metres up the valley, and you will see a peach-shaped pool. This is Umnok Pool, which is said to have been frequented by a pair of deer for its crystal-clear water.

Walled in by rocks, it reaches a depth of 3.4m and covers an area of 100m^2. At the edge of the pool there is an arch-shaped rock face, over which water flows downwards and meets a protruding rock. Hence a low-gradient cascade in the

shape of an umbrella.

Kumjik Falls

Walk 120 metres down the aforesaid valley, and on the left side you will see an intersection with another valley.

Ascend some more distance along the path on your left, and a 9m-high waterfall dropping over a rock face will come in sight, as well as a 4m-deep pool underneath.

This is Kumjik Falls.

Ascend 50 metres more past this waterfall, and two connected waterfalls will appear.

One has a low gradient and reaches a height of six metres and another, ten metres high, drops vertically.

The water flowing down the rock face of the 6m-high waterfall looks like silver thread and the 10m-high waterfall resembles a silvery column.

Climb some 100 metres up the valley, and you can see another vertical waterfall reaching a height of 12 metres. Seen from below, it looks as if hail were falling from the sky. Hence the name of the waterfall *Chonu* (*chon* means the sky and *u*, hail). In the rainy months of July and August, the waterfall cascades down, making a thunderous sound.

The above three waterfalls are, altogether, called Kumjik Falls. The word *kum* means silk and *jik*, weaving in English. They are called so, because the one at the top resembles thread, that in the middle, spool and that at the bottom, a scroll of cloth, which are similar to the processes of weaving.

Idan Falls, Suryom Pools

Idan Falls is a two-tiered waterfall in the main stretch of the Ryongso Valley, the upper tier and the lower one being of similar shapes and heights, and Suryom Pools, which also look alike, are just under them.

Go up some 100 metres along the stream from the intersection, and you can see these scenic spots.

Set against a dense forest of various trees, the two tiers of the waterfall have a low gradient, 8m and 10m high, respectively. The pools underneath are 3m and 4.2m deep, respectively.

Though not so high, the waterfall is reminiscent of two silky textures. Clear water falls down the slippery rock face into the pools. Hence the name Suryom (a roll of silky cloth).

The waterfall looks like a thin, silvery dress hanging over the blue pools.

Ryongchon Rock

This rock is found on the left ridge 50 metres away from Sangryong Falls.

Ryong means dragon and *chon*, heaven in English.

According to a fairy tale, a dragon trained itself in Paengnyong Pool and, though not fully ready to fly, it attempted to ascend to Heaven, only to run into this rock and make a hole in it.

Unman Falls

Cross a ridge south of the Taphok Valley, and this waterfall will come in sight.

The 33m-high waterfall drops right on to a flat rock, making a peculiar sound.

Community of *Sasa Coreana*

This is a community of s*asa coreana* that occurs on the Roga Tableland in front of Unmandae.

From olden times Korean ancestors used the stems of this plant in making various things, particularly arrows, brushes and fishing rods.

In summer the green plants swaying on a vast expanse of the forest present quite a

spectacular sight.

Registered as a natural monument, this community is of great academic, as well as ornamental, value for its location in the northernmost part of the country, compared to other follicular plants.

Soil Pass

Located in the northern Taphokdong Section, the pass has an elevation of 431 metres above sea level.

In olden days visitors, who set off at the seaside for the Taphok Valley, had to cross this pass.

To the north of the pass lies Phoha-ri, the path to which is so precipitous that it took all day to cross it. Hence the name *Soil* (spending the whole day).

Hwangjin Spa Section

Situated in the north of Outer Chilbo, this section is enclosed by the East Sea of Korea on the east, by Songho Pass on the south, by Saegil Pass on the west and by Samgak Peak on the north.

Here you can see a waterfall and a pool, both being famous for their association with a tale of seven fairies, as well as numerous spas and mineral springs.

Hwangjin Spa

51^{O}C water (six to eight litres per second) wells up in this spa. The water contains bicarbonate ion, chlorine ion, sodium ion and sulfur.

The sulfuric spa is highly efficacious in treating skin diseases, neuralgia and digestive disorders.

Found nearby are 12 springs of varying temperatures–42^{O}C, 32^{O}C and 19^{O}C.

This spa was discovered about 1 500 years ago, and in the closing days of the feudal Joson dynasty, a man surnamed Jong built a bathhouse here.

Later, during Japanese imperialist rule, a Japanese capitalist brought a lawsuit against the Korean owner of the spa.

The Japanese court ruling stated that “the Jong family has dominion above ground, not over underground water, so it is not illegal to extract water around the spa.”

Accordingly, a large legion of labourers were forced to dig a big hole beside the main outlet of the spa, even by using explosives.

However, no water came out from this hole, which still remains as it is.

Talgal Mineral Spring

This spring is not so far from the main bathhouse in the Hwangjin Spa section. The water is clean and smells of boiled egg, hence the name *Talgal* (egg).

The temperature of this water is 19^{O}C and about 50g of it comes out every second in all seasons.

It is widely known for its efficaciousness in treating gastroenteritis.

Koro Pool

This pool looks like a basket, lying about one kilometre into the Onsuphyong Valley from Hwangjin Spa.

Crystal-clear water flows over a flat rock and falls into this pool, before draining through a narrow exit underneath.

Many trees grow in the crevices of the large rocks around the pool, adding beauty to the scenery.

This scenic spot offers good

shelter for tourists.

Pine Grove

Beside a stream 200m south of Hwangjin Spa stretches a plain area, where you can see a group of 40-to-50-year-old pine trees and a rim of white stones around it.

The stream skirts the area, making it an ideal place for relaxation.

Chilsong Valley

This valley lies west of Hwangjin Bay.

It was named after Chilsong Hall, which was set up here a long time ago.

And as it is adjacent to a ferry, the valley is also called Naru (ferry).

The valley consists of the main stretch and several other small ravines, each boasting wonderful waterfalls, pools and rocks of exotic forms.

Examples are Kyejol Falls, Ongbaegi Pool, To Pool and Chilsong Falls.

Go about two kilometres into the valley, and you will arrive at a junction of two ravines, one bigger than the other. To the west rises a huge rock, called Ryunson (steamship).

Move farther into the bigger ravine, and you can see a 50m-high cliff on your right. Silvery water flows over the edge of this cliff. This is Kyejol Falls. In the drought season it almost dries out but in the rainy months of July and August it presents a scene of enthralling beauty. Hence the name *Kyejol* (season).

Approximately 50 metres away from the waterfall is Wi Pool. The word *Wi* means abdomen in English. The pool is divided into three parts, the first part looking like cardia, the second like stomach and the third like pylorus.

Many pools and waterfalls are seen in the main stretch of the valley.

The pool that comes in sight first is Ongbaegi (bowl).

A 6m-long waterfall, To Pool, 3m-long Soppul Pool, Chilsong Falls and Ison Pools will appear in turn.

Chilsong Falls

This waterfall can be rated top among the scenic beauties in the Chilsong Valley. Crystal-clear water falls vertically from the edge of a 14m-high cliff, making clouds of spray and landing on a 2.5m-deep pool.

According to a folk tale, fairies played here in this remote scenic spot as the last leg of their tour around Sea Chilbo.

Just above the waterfall are Ison Pools, quite similar in shape and size. They are 1.6m long and 0.6m wide each.

* * *

In addition to these aforesaid seven sections, Outer Chilbo has two more sections–Sonam and Ryongyon, which have been widely known for their magnificence.

The Sonam section encompasses the scenic spots in the valleys of Tagokdong and Sonamdong in Taho-ri, Myongchon County–Taho Spa noted for its high temperature, Orum Cave in which ice chips are found even in midsummer and Samhyongje Falls connected with a tale about three brothers.

The Ryongyon section contains the scenic spots in Yangchon-ri and Ripsok-ri, Myonggan County, among them Ryong Pool and fantastic rocks in the Honggadong Valley and Sondol Rock in the Ripsok Valley.

SEA CHILBO

Sea Chilbo stretches the length of the 60km-long coast from Orangdan on the north to Musudan on the south.

Scenic spots are scattered across the 35km-long area from Udong to Musudan, as well as to the north of Udong, famous for a superb view of natural lakes.

Sea Chilbo features a good harmony of steep cliffs and fantastic rocks on the long coastline and offshore islands. The steep cliffs and fantastic rocks come in various shapes and sizes.

The scenic spots in this area offer a striking contrast with one another–imposing and modest, masculine and feminine.

Pollack and other species of fish are abundant in the waters off Sea Chilbo, and the seaweed and kelp here are widely known for their good taste.

The main sightseeing route is to take a tourist boat at the port of Odaejin and see one scenic spot after another along the southern coastline.

In case of seeing Inner Chilbo and Outer Chilbo first, you can take a boat at Jungphyong, the seat of Pochon-ri, and tour the scenic spots in the north and then in the south or vice versa.

Sea Chilbo can be divided into five sections–Soldo, Chaehwabong, Thapkojin, Talmun and Mugyeho–according to their regional characteristics and sightseeing routes.

Soldo Section

This section, centring on Sol Islet, covers the coastal area from Hyonam Village in Pochon-ri on the south to Poksudan in the Chaehwabong section on the north, as well as the scenic beauties in the sea.

Jul Rocks

This is a 300m-long line of rocks in the waters off Pochon-ri, hence the name *Jul* (line).

It serves as a natural breakwater.

Waryong Chilbong

Located to the north of Jungphyong Ferry is a 2km-long chain of seven peaks. *Waryong* means a dragon lying on the ground and *Chilbong*, seven peaks.

The name originated from a legendary tale about a blue dragon and a yellow one.

In time of a severe storm the "dragon" seems to be wriggling and protecting Pochon Village against violent waves.

Legend

Yellow Dragon Punished by the Mountain God

Long ago, under the East Sea of Korea, there was a magnificent

Waryong Chilbong

and beautiful palace of Dragon King.

The Dragon King had the one and only daughter.

One day she suddenly fell sick with an unknown disease and was in a critical condition.

Doctors said that nothing in the sea could cure her disease but the wild insam in Mt Chilbo.

The Dragon King entrusted the Blue Dragon and Yellow Dragon with this difficult and tough task that required going out to the human world.

Both of them, subjects of the Dragon King, were in their prime of youth. In particular, the King was going to have the Blue Dragon, who was upright and faithful, as his son-in-law in the future.

The Yellow Dragon had noticed it and, out of jealousy, planned to kill the Blue Dragon by availing himself of this opportunity and win the exclusive favour of the King by returning alone safe with the wild insam.

After they managed to get the medicine on Mt Chilbo, defying difficulties, he pushed the Blue Dragon off a cliff.

On returning to the palace to offer the wild insam to the King, he lied that a misstep on a cliff led to the death of the Blue Dragon.

Although the princess recovered from illness thanks to the medicine, the King could not get over the loss of the Blue Dragon, and asked the Yellow Dragon to travel once again in search of him.

Meanwhile, the Blue Dragon, which had fallen from the cliff, was getting better after having been rescued by the mountain god of Mt Chilbo.

The mountain god who was well acquainted with the happenings on Mt Chilbo got angry and inflicted harsh punishment on the Yellow Dragon as soon as he set foot on Sea Chilbo.

"You attempted to kill your friend for your own wellbeing. This is the punishment on you by Mt Chilbo."

The powerful roar shook the mountain and a column of water soared skyward from the East Sea of Korea.

The body of the Yellow Dragon was cut into seven pieces and laid in a row on the shore of Sea Chilbo.

This is said to be the origin of Waryong Chilbong.

Mujigae (Rainbow) Rock

This is an arch-style rock on the coast off Pochon Village, rooted on a cliff at one of its two ends and in seawater at the other.

Waves sweep over the rock and through the opening, tossing up silvery sprays.

The rock is approximately 8m high, 10m wide at the base and

Mujigae Rock

2.5m wide at the top.

Two old pine trees stand on the rock, presenting a unique scene of sublimity.

Sanho (Coral) Rock

This rock is some distance offshore, just in front of Mujigae Rock. It was named so, because corals occurred in abundance under this rock.

Gentle waves wash over the rock and seagulls, cormorants and other birds fly above it, all forming an idyllic scene.

Pongsojin, Kidung (Pillar) Rocks

Pongsojin is a seashore located 300 or so metres northwards along the beach that stretches all the way from the mouth of the Pochon Stream.

Here you can see piles of beehive-like stones along the coastline. Hence the name *Pongsojin* (*pongso* means beehive and *jin*, ferry). To the back of Pongsojin stretches the Phyongdok Mountains, which meets a cliff on the seaside.

Here stand a number of pillar-shaped rocks, only one leaning against the next. On top of the former is another rock of similar size.

Chukjo Peak

Situated a short distance north of the mouth of the Pochon Stream, this peak has a cliff that looks like a wall of big and small bricks. Hence the name *Chukjo* (brick-laying).

Farther away from the peak is a valley in which there is a village called Maho. *Ma* means insam and *ho*, lake in English.

In olden days there were wild insam fields and a lake in this valley.

This place commands a view of the rocks and peaks in the Chilsong Valley, and the seaside, of Outer Chilbo.

Mongmun Rock

This is a gate-shaped rock lying to the south of the seaside cliff near Moktan Peak. It is connected with an interesting legend.

Legend

A Rare Coral
Unavailable at the Palace
of the Dragon King

Long ago, the palace of the Dragon King housed all kinds of treasures.

Bragging about his treasure house, the King would show it to the rising generations in the sea.

One day he heard that a coral in Sea Chilbo of the East Sea of Korea was the rarest in the world, and it was not in the inventory of the treasure house of his palace.

He summoned a subject to ask him about it, and it was true.

The King sent in a hurry one of his reliable subjects to Sea Chilbo.

The subject, who managed to arrive in Sea Chilbo wandering in the East Sea for several days, was so tired that he fell asleep as soon as he sat on a rock.

In a dream, a grey-haired old man appeared and told him where the coral was.

After waking up, he felt it strange, but he went there thinking he had nothing to lose. Sure enough, a coral reef which he had never seen before in this world was flickering under the water. He plucked the most beautiful coral off the reef, and took it to the palace.

It is said the rock he sat on was given the name Mongmun, in the sense it was the place where he had a dream and knew the location of the coral reef.

Unson Cave

This is a rocky cave at the eastern foot of Moktan Peak.

An old tale runs that fairies used to come and see the scenery of Sol Islet and, if a man

Sol Islet

approached, hid themselves in this cave. Hence the name *Unson* (hiding).

Sol Islet

Located some 80 metres away from the seashore, this islet is sparsely scattered with dwarf pine trees. Hence the name *Sol* (pine).

Originally, this was part of the land but it was cut off and moved offshore over a long historical period.

The islet is divided into two distinct parts, with Ryong (dragon) Cave in between.

The cave is half-filled with seawater, which is teeming with fish.

Stairs have been installed for the convenience of visitors.

Registered on the list of natural monuments, the islet is famous for its mysterious shape and beautiful scenery.

This islet is associated with a legend about a general surnamed Chae.

Legend

General Chae Kills the Sea Dragon

In ancient times a boy surnamed Chae was living in a small coastal village called Puhyang which was situated north of Sea Chilbo.

He had lost his father at a young age, and was living with his mother.

Almost every day he went out to the sea on a small boat to catch fish and sold them in the market, thus maintaining the barest existence.

At the age of 18, he became a full-fledged boatman, and married a girl in the village by the Myonggan Stream some 30km away from Puhyang.

On the fifth night after wedding, the bride had a strange dream.

Looking at her with lovely eyes, her husband took out a red gem from his bosom, and, giving it to her, said, "This gem is the heirloom of my family. Now that you have become my wife, please keep it well. I am at sea most of the time. I give the gem to you because I am afraid that I might drop it in the sea by mistake. Keep it with care."

She took the dazzling gem from him and rolled it here and there on the palm of her hand. Something like dust was seen under the gem.

She blew it out.

The moment she opened her mouth to draw in breath, the gem flew into her throat.

She writhed with the thought that she made a big mistake of swallowing the gem, a priceless treasure of her husband's family, while playing with it thoughtlessly and with the fear that she might die because it lay heavy on the stomach.

She twisted her body for a while, and then opened her eyes. It was a dream and her body was wet with cold sweat.

Soon afterwards, she became pregnant, and her belly swelled day by day. The old women in the village were delighted and, looking

at her waist, said that she would deliver a baby general as brave as a tiger.

At last her confinement day was near at hand.

Her husband was on the sea because it was a squid-catching season.

She decided to go to her parents' house alone to give birth to the baby, and then left home.

She climbed to the top of a pass out of breath, but she could no longer walk.

She felt an acute pain in the abdomen.

To avoid the eyes of passers-by, she went under a rock some distance away from the path, put off her skirt, spread it and sat over it.

After a short while the place around the rock was wrapped in a white fog, and a rainbow appeared in the sky.

The baby's sharp cry announcing the birth of a new life broke the silence of the mountain valley.

The young mother raised it in her arms. The baby had twinkling eyes, and smiled recognizing a human like a child who is more than one year old.

Some time later she felt her body and mind refreshed, so she was going to return home with the baby in her bosom, when a tiger suddenly turned up before her and an echo was heard from the opposite side of the mountain.

"Hey, don't fear. Leave your son to us until he becomes an adult. Come over here two times a day to breastfeed him. The tiger will protect him lest someone touches even a hair on his head. Don't worry about him."

She thought that it was a strict order of the mountain god. She put the baby down, and came back home.

From then on she climbed the peak two times a day–in the morning and in the evening–to breastfeed him as the mountain

god ordered.

Days, months and years passed. In the spring of the 16th year after his birth, the baby finally returned to his parents' embrace.

A man of great strength, he even foretold the weather of one to four days.

When the storm and high waves were expected, he went to the seashore at night unnoticed, and pulled the fishing boats to the land.

He was so powerful that he would beach the fishing boats by pulling the rope fixed at a boat with his toe.

In this way, he secretly defended the lives of boatmen at Sea Chilbo.

It was autumn of the year when he returned home that he became widely known to the people as a man of Herculean strength.

When he went to the beach, he saw live fishes being unloaded from a boat that had returned from the sea just before. He was eager to eat fish soup.

He approached the boat, and told its owner politely.

"You must have made much trouble catching fishes. Would you give me a trout, please?"

The ill-natured owner retorted, casting a reproachful glance at him.

"Do you know how we caught these fishes? You, youngster, have no sense of shame."

The boy's face grew dark-red.

Without saying any more, he lightly lifted the boat with the boatmen in it, and put it on the top of the Jangsung Rock by the road to Yanghwa.

Asking for forgiveness, the owner entreated him to put the boat in its original place, saying that he would meet his demand anytime in the future.

After the incident, the boy was called General Chae.

One summer night, some years later, scores of foreign pirates pounced upon a coastal village in Mt Chilbo. They burned houses

down, plundered the villagers of their wealth, and were going to take them away by force.

General Chae rushed to the village with an iron club in his hand.

He first destroyed all of their ships with the iron club.

He then mowed down all pirates who were attempting to escape.

After this incident happened, a rumour that there appeared in Sea Chilbo a general who had a matchless power spread across Hamgyong Province.

When he was 20 years old, his father married him to a pretty daughter of a boatman living in Jungphyong.

One day General Chae went to Sol Islet with his wife to enjoy the seascape.

Charmed by the beautiful seascape, they were looking at the sea with dancing waves, making a shade with the palms of their hands put on their foreheads.

At that time a grim-looking dragon, long and big like a mountain, abruptly rose from the water, and crawled on the islet with its red mouth wide open.

General Chae drew his sword swiftly, and cut off with it the head of the dragon.

The head jumped up high and flew away to the distant south and the dark-red blood gushing out from its body dyed a cliff red.

He then chopped the dragon's waist into pieces, and threw them to the southern coast.

Like this he killed the fierce sea dragon.

Sol Islet consists of two rocky cliffs.

People say that they were formed when the general was cutting the dragon's head with his sword, and that the Ryong Cave between them was made when the headless dragon was making desperate efforts to escape to the sea.

It is also said that Ryonghyol (dragon blood) Rock under Phil Peak was formed by the blood of the dragon, and that the Waryong Chilbong standing along the beach between Pochon and Jungphyong was formed by the dismembered dragon.

And the Ryongdu (dragon head) Stream by the seaside of Musudan is said to have been formed by the head of the dragon which flew there.

Chaehwabong Section

This section covers the coastal area from Poksudan in the Soldo section to the port of Chujin in Myongchon County on the north, as well as the numerous scenic beauties in the sea.

Made up of white felsite, basalt, zeolite and other diverse rocks, it displays delicate tints of red, blue and yellow.

Hungnyong (Black Dragon) Cave

This is a half-moon-shaped cave located at the base of a rocky seaside cliff.

An old tale says that it was a black dragon's lair.

Inside, it is pitch-dark and half-filled with seawater, making you feel as if a monster is in hiding here.

Choe Sok Gum Rocks

These rocks are on top of the above cliff.

The first rock at the front looks like a tall monk wearing a long-sleeved robe and carrying a scrip on his back, the second one like a woman with her baby on her back and the third one like a dog following them.

According to an old tale, the monk, woman and dog turned into rocks when Buddha punished a landlord named Choe Sok Gum.

Legend

Monk and Woman Turn into Rocks

It was one early summer day.

A monk from the Songnim Temple beat a wooden block before the gate of landlord Choe's house to beg for rice, chanting prayers.

The landlord who was strolling in the courtyard pulled his face.

"How stupid the monk is! The whole village has been running short of provisions, so people cannot do farm work. But he wants rice for nothing.

"Hey, boy! Go to the stable and put the horse droppings in a gourd and say to him that my house has nothing to give him, except them."

The boy servant could not but do as he was told.

Through a rumour the monk had already known what sort of man the landlord was, but he had not thought that the landlord would treat him like that.

You are really a bad guy ignorant of human morality.

How dare you insult holy Buddha?

The monk turned back. When he was walking along a path, the landlord's daughter-in-law ran to him carrying a jar.

"Sir! Stop walking for a moment, please. My father-in-law is very greedy and stubborn. So I wish you to forgive him with

magnanimity."

Saying this, she poured out a few kilogrammes of millet from the jar into his bag.

In the kitchen she had heard all what her father-in-law said, holding the door. She had thought it was grossly unfair to give the monk horse droppings, so she had taken millet and rushed to him with it.

The monk said:

"You are as beautiful as a daisy flower bloomed in the mugwort field. What I'll say is for you and your baby, so listen to me carefully. When you hear a frog croaking under the floor early tomorrow morning, you must quickly climb up the back mountain with your baby. I'll wait for you on the tableland.

"Bear in mind that if you fail to do so or tell this to others, you cannot survive."

He then climbed up the mountain.

His words made her heart jump. She was not afraid that her husband's home would be punished by Heaven, but what ached her was that she was living in a den, a target of the villagers' hatred. Finally she made up her mind to run away from this house with the baby.

She sat up all night and, taking the baby on her back at the frog's croaking, stealthily went out through the gate.

Milky fog was slowly covering the house. The eastern sky was tinged with the rosy glow and then the day broke.

As she looked back, the grey puppy she loved was following her. It seemed that the puppy had also thought that it could not live separated from the kind-hearted woman.

She reached the top of a mountain and found the monk waiting for her.

"It is a good thing that you deserted the house. From now on, follow me. You should never look

back even if a boisterous sound is heard from your house."

Thinking again what the monk had said to her, she followed him. The monk stopped for a moment, and then murmured something.

Suddenly dark clouds gathered and covered the sky, a flash of lightning lit up, and then a roar of thunder was heard from around her house.

At that moment, forgetting the monk's repeated request, she looked back. To her surprise, her house vanished, and only a big pond was seen on its site.

They say that as she failed to keep the promise with the monk, the monk, the woman with her baby on her back and the puppy all turned into rocks as soon as the thunder punishing the landlord roared.

Chaehwa Peak

This is a seaside peak located about one kilometre north of Hwangjin Bay. As seen from afar, it looks whitish and is sometimes called White Rocks. Actually, the rocks on the peak show a broad spectrum of

Khokkiri Rock

colours–blue, yellow, red, black and grey–making it look like a landscape painting. Hence the name *Chaehwa* (painting).

Khokkiri (Elephant) Rock

Some 500 metres north of Chaehwa Peak lies this rock on the coastline.

It is called so, because it resembles an elephant putting its trunk in the seawater for drinking.

As seen from the north, it is like an elephant, but from the south, it resembles a dog attacking something with its mouth open.

Jiktong Falls

Located in a valley about two kilometres west of the Puhyang Village, this waterfall lies on the border between Myongchon County in the northern tip of the Chaehwabong section and Myonggan County. About 55 metres high, it looks like being suspended in mid-air, when seen from below.

The name *Jiktong* means pointing east.

There is a pool underneath and a pavilion stands nearby, which affords a fine view of the waterfall.

Community of Thyme

This is a community of thyme, a rare aromatic plant, which occurs in a hill near the village of Udong to the north of the Chaehwabong section.

Thapkojin Section

This section comprises the scenic spots in the coastal area extending from Jinjak Peak on the north to the port of Unmandae on the south.

It features row upon row of steep cliffs and towering rocks.

In particular, the sea off Phoha-ri boasts magnificent scenery.

Once a resort for the wealthy and privileged in the exploitative society, it has now been turned into a pleasure ground for working people.

Munphil Rock

Jinjak Peak

This peak is located on the southern coast some distance away from Jul Rocks in the Soldo section. The seaside cliff has a reddish tint and looks like being covered with a mesh.

The peak was named so, because it looked as if thousands of birds had been clinging to the rocky cliff.

Ryondae Peak

This peak, located on the coast east of Phoha-ri, is said to have a pond in the west where many lotus flowers bloomed in summer.

Hence the name *Ryondae* (many lotus flowers).

Munphil Rock

This is an upright rock lying to the south of the mouth of the Phoha River.

It looks like a brush, hence the name *Munphil* (brush). Sometimes, it is called *Chottae* (candle).

The smaller rocks beside it resemble ink slabs and ink-water bottles, all remindful of a full set of calligraphic tools.

Legend holds that a painter from Heaven left the tools there after his failed attempt at portraying the scenery of Sea Chilbo.

Pucho (Buddha) Peak

This peak has a rock resembling a Buddha sitting cross-legged on its northern ridge.

Kojin

Make a detour around the coastline at a jutting of Ryondae Peak, and you will reach this famous fishing village.

An old tale says that there

Okhwa Gate

lived in this village a fisherman surnamed Thae, who caught pollack for the first time.

Thapkojin

This is a small, semicircular ferry lying to the south of Kojin Ferry.

It was named so, because there is a rocky peak resembling *Thap* (tower) near the village of Kojin.

The seashore is covered with sand and pebbles of varying sizes and shapes, making it a good scenic spot for sightseers in Sea Chilbo.

Okhwa Gate

This is a gate-shaped rock at the eastern corner of the port of Unmandae.

It is flanked by a rocky cliff and seawater flows through the opening.

Subjected to erosion over a long period of time, the rock looks like a highly elaborate handicraft.

Talmun Section

This section stretches all the way from Unmandae through Mokjin-ri to Musudan. It is characterized by soaring, precipitous cliffs and myriad-shaped scenic spots.

Songbyok (Rampart) Rock

This is a rampart-shaped rock on the south coast of Rogadan.

About 70m high and 300m long, it is an exquisite basalt structure resembling a fortress against piratic invasion.

Sammyo Rock

A 7m-high rock in the waters off Mokjin, it looks like a mother-cat sitting at the centre and two kittens on both sides. Hence the name *Sammyo* (three cats).

Chongsokbong

This is a mass of rock columns

located on a projected area south of Mokjin Ferry.

It resembles a band of upright pillars, each tapering to the top.

Kae (dog) Rock stands on the seashore in front of Chongsokbong, which looks like a dog with pierced ears, hollow eyes and protruding mouth.

Follow the curved coastline southwards, and you can see mysteriously-shaped rocks like Sinson and Ryangju.

Ryangju Rocks

Located near the seashore away from Sinson Rock, these rocks resemble two persons.

A tale goes that a man and his wife, who were touring Mt Chilbo, turned into rocks after a long quarrel. Hence the name *Ryangju* (a married couple).

Legend

An Endless Quarrel

Once upon a time a man took his wife to Mt Chilbo for sightseeing.

It was a very nice tour, but when they reached Sea Chilbo, the wife got too exhausted and insisted on going back.

The man wanted to see the remaining Sonnyo Rock and Tal Gate, so he told her to have a good rest there until he came back.

For fear of loneliness, the woman did not allow him to move along. The husband shouted angrily at his wife, but he was not such a coldhearted man as to leave his beloved wife alone.

Despite his repeated coaxing, the tired woman did not budge. At long last they began quarrelling, which did not end until they turned into rocks.

Jolsung Peak

Pass Ryangju Rocks, and you can see Jolsung Peak.

Jolsung means a wonderful view in English. Ridge upon ridge, rock after rock–the peak is a wonderful sight of masculine

beauty. It offers a wide variety of scenes according to seasons, as it abounds in pine, oak and maple trees and other flowering plants.

At sunrise the scenery is gorgeous, adding splendour to Sea Chilbo.

Sonnam Rock, Sonnyo Rock

These two rocks are found not far away from Jolsung Peak. They stand some distance away from each other, Sonnam Rock on the north and Sonnyo Rock facing the seashore.

Legend goes that a male fairy and a female fairy from Heaven turned into rocks, fascinated by the beautiful scenery.

Legend

Male Fairy and Female Fairy Turn into Rocks in Mt Chilbo

In ancient times some female fairies came down from Heaven to Mt Chilbo to tour the mountain. When the time was up, they returned to Heaven, leaving a fairy named, Unha, who, fascinated by the magnificent scenery, was not aware of the lapse of time. Finally she was left alone there.

Upon hearing this, the King of Heaven sent down a male fairy, named Unmu, to bring her.

Enjoying the scenery of Sea Chilbo from the sky, he could not but grow fascinated by its splendour.

Great! What a beautiful place this is! That is why the fairies who once went down to the earth were reluctant to return to Heaven.

He descended to the place where Unha was. The fairy sitting amidst the superb view looked so beautiful that his heart beat fast.

In Heaven the monotonous scenery with only clouds floating and the antiquated mode of life according to the rules and customs of Heaven were all he could see and follow. He wanted to live with Unha in this beautiful place.

"Shall we live together here, Unha?"

She was surprised as the feeling of love towards him that she had kept deep in her mind since long ago erupted suddenly. She hesitated, unable to find a proper answer.

"Why is there no answer? Perhaps, do you dislike me?" he asked again.

Oh, no. She murmured to herself.

It is said that the sonnam (male fairy) waiting for her answer and the sonnyo (female fairy) lowering her head unable to find an answer stood for a long time and turned into rocks eventually.

Tal Gate

About 19m high, 12m long and 3.5-5m wide, this is a rock in the shape of a crescent moon, connected with a rocky slope at one end and dipping down into the seawater at the other.

Tal Gate

A fairytale says that the moon, which rose over the East Sea of Korea, stayed on this spot all night long to enjoy the scenery of Sea Chilbo and, during daytime, it remained here as it was unwilling to go away.

Seawater flows through the gate-shaped opening, presenting a mysteriously charming view.

Musudan

Located on the southern tip of Sea Chilbo, this is a 78m-high basalt cliff sticking out towards the sea. Due to a strong wind, the waters off this cliff roars all the year round and, at its eastern edge, a rapid current from the north batters the rock face, tossing up much spray around it. This is reminiscent of a dancing movement, hence the name *Musu* (dancing water).

When seen on top of the headland, the scenery of the East Sea is majestic–blue water, surging waves, strong splashes.

Mugyeho Section

This section comprises Lake Mugye at the northern end of Mt Chilbo and the scenic spots around it.

Fort in Jibang-ri

This fort is found on the road from Odaejin to Jibang-ri, which is said to have been built by two generals–a brother and his sister–using wooden shovels.

Situated in Songdok, two kilometres east of the seat of Jibang-ri, this is a gourd-shaped, earthen fort skirting a valley.

To the east, west and north sides of it stand cliffs reaching a height of over 50 metres each, and on the south, a stream flows into Lake Mugye and the Orang River, making the fort impregnable.

Lake Mugye

This is a natural lake south of the fort in Jibang-ri, which trends northeast to southwest.

Located in the midst of dense forests, it was counted as the best among the scenic spots in the northeastern part of the country.

Found in the limpid water are such fish species as silver carp, grass fish, goldfish, carp, catfish and shellfish.

Boating and angling here will be a great pleasure.

Changryolsa Pavilion

Situated south of Lake Mugye, this pavilion is fenced by a stone wall. It is 3.3m long on the facade and 2.7m long on each of the flanks. Inside it are two stone monuments.

A short distance away from the pavilion stands another monument with no pavilion but a stone fence around it.

These three monuments were built in the late 19th century.

Pucho (Buddha) Rock, Pudo (Stupa) Rock

These rocks of exotic forms are seen on a ridge west of the seat of Mugye-ri, which is located to the south of the Changryolsa Pavilion.

They are near the port of Odaejin, where you can take a boat and enjoy the wonderful coastal scenery of Sea Chilbo.

Service Facilities

Outer Chilbo Hostel

The hostel nestles in a dense forest of trees, with natural rocks dotting the landscape.

It has three rooms for families, 11 two-person rooms and many other three-person rooms.

The menu includes pine mushroom, boletus and other edible herbs known as health foods.

Boarding Houses

Located on the coast of Sea Chilbo, these houses boast a combination of traditional and modern architectural styles.

They are divided into 20 blocks; nine of them are single-storey houses designed in a traditional Korean style; five are two-storey houses designed in an oriental style; and six are designed in a Western style.

Tourists can get firsthand experience of traditional Korean customs–making noodles and rice cakes, pickling kimchi, playing *ssirum* (Korean wrestling), etc.

Served here are seafood dishes such as arrowroot starch noodles, trepang, mussel, clam, seaweed and squid.

Bathing Beach and Hostel

The bathing beach is some 200 metres away from the boarding houses.

Some 100 metres away from the coastline, there is a long strip of rock that serves as a breakwater.

Tourists can have a pleasant time eating abalones, sea urchins and other shellfish that are abundant in the area.

The hostel is a two-storey building.

The first floor has a dining hall, dining rooms, showers for men and women, a billiard hall and a rental section for marine sports equipment.

The second floor has nine rooms for accommodation, a dining hall and a soft drinks stand.

Served in the hostel are seafood dishes and local specialties, including seafood casserole and pickled trepang.

Sightseeing in Mt Chilbo

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